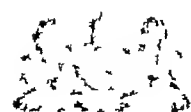


RAJPUTANA GAZETTEERS

VOLUME III.

THE MEWAR RESIDENCY.

1881



from 1904 to 1906 and subsequently the first Political Agent of the South m Pajputana States. In addition to these duties, he introduced the village revenue settlements in Dungarpur Banswara and Partabgarh and his final reports from which I have quoted freely contain a mass of new and interesting material. If not but not least comes Pandit Gauri Shankar the learned Secretary of the Victoria Hall at Ladpur than whom there is no more enthusiastic antiquary in India. His knowledge of the early history not only of the Sesodia Rajput but also of the Chauhan Rathore Kachwaha and others is immense and he has cheerfully responded to my numerous calls for help and guidance in these matters.

K D F

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CHAPTER I.—DESCRIPTIVE.

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The Hissár District is the easternmost of the districts of the Delhi Division. It lies between $28^{\circ} 36'$ and $30^{\circ} 1'$ north latitude and $74^{\circ} 31'$ and $76^{\circ} 22'$ east longitude. It takes its name from the town of Hissár, which is the headquarters of the local administration. The town of Hissár was founded by Fíroz Shah Tughlak in the fourteenth century and named after him Hissár Feroza,—the fort of "Feroz", the name was subsequently contracted to Hissár.

CHAP I, A

Physical Aspects.

Name in vernacular with derivation area

The district which has a total area of 5,217 square miles lies on the confines of Rájputána and forms part of the great plain which stretches from Bikaner to Patnála. Like the districts of Simla and Rohtak, Hissár has no river frontage.

It is bounded on the south by the Dádri territory of Jínd and the Native State of Loháru, on the east by the British district of Rohtak and the Native States of Jínd and Patnála, the latter of which also stretches along its north-west border; on the north it is bounded by the Ferozepore District, and on the west by the prairies of Bikaner.

Boundaries and natural divisions.

It is thus completely surrounded by Native territory, except where it touches the districts of Rohtak and Ferozepore. Until 1890 the district was divided into six tahsils, viz, those of Bhiwáni, Hánsi, Hissár, Barwála, Fatahábád and Sirsa. The Barwála tahsíl was, however, abolished with effect from 1st January 1891, and its area distributed among tahsils Hánsi, Hissár and Fatahábád. This change also necessitated the transfer of some villages from the Hissár to the Bhiwáni tahsíl.

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

Town	North latitude	East longitude	Height above sea-level.
Hissár .. .	$29^{\circ} 10'$	$75^{\circ} 46'$	639
Hánsi	$29^{\circ} 6'$	$76^{\circ} 0'$	705
Bhiwáni ...	$28^{\circ} 48'$	$76^{\circ} 11'$	870
Barwála . .	$29^{\circ} 22'$	$75^{\circ} 57'$	730
Fatahábád ..	$29^{\circ} 31'$	$75^{\circ} 30'$	720
Sirsa . . .	$29^{\circ} 32'$	$75^{\circ} 4'$	738

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east, and unbroken by any

natural irregularity, except in the south-western corner, where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Toshám Hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jínd and Patnála.

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South of the Rohi we come to the western extremity of the Nālī tract which stretches from east to west through tahsils Fatahábád and Sirsá. It owes its name (which means river channel) to the fact that it is traversed by two streams, the Ghaggar and its offshoot, the Joiya or Choya. The characteristic feature of the tract is the hard clay soil, locally known as *sota*, which it is impossible to cultivate until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the Kharíf and Rabi crops, and even when these have been successfully sown, good winter rains are needed in order to bring the Rabi crop to maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of Kharíf and Rabi.

In tahsíl Fatahábád the main stream of the Ghaggar is deeper and narrower than in Sirsá, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsíl, but with a small depth of water, and in consequence the flooded area emerges sooner, sometimes soon enough to allow of Kharíf crops, such as *jowár* and *bājīa*, being sown on the fringe of the flooded area. In Fatahábád, on the other hand, the flow of water in the Ghaggar is confined within a deep channel, and a much smaller area can be flooded than in Sirsá.

In the Fatahábád Nālī there are large areas of waste land which provide excellent grazing for cattle. Between 1863 and 1890 much of this waste was brought under cultivation, but since 1895, when the drought began and the Rangoi cut ceased to work satisfactorily, the area of waste has increased. The tract is the great grazing ground for cattle from the Bágar and Hariána villages, and in the rains animals are also brought here from the neighbouring district of Karnál. Natural vegetation is far more abundant here than in any other part of the district, except a portion of the Sirsá Nālī. The *dāb*, the principal grass of the tract, has given the name of Dában to the villages on the main stream of the Ghaggar. The Sirsá Nālī is now much more extensively cultivated than the Fatahábád Nālī. The increase in cultivation is most marked in that part which lies immediately to the east of Sirsá town and which is the old bed of the Ghaggar river. It is due to the extension to the tract of the Western Jumna Canal. Below Susá there are also large areas of waste in the Nālī, but the grazing is not as good as in Fatahábád. Much of this waste is land which has fallen out of cultivation, because it no longer receives flooding from the Ghaggar river.

The Bágar tract stretches from the south and south-west of Sirsá along the western border of the district, gradually widening and extending towards the south. Here the prevailing characteristic

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As noted above, the richer soil of the Hariána requires a more ample rainfall than that of the Bággar, and with a sufficiency of seasonable rain is very productive, but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bággar, and there is in addition to this the absence of local drainage from sandhills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprahan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariána than in the Bággar.

The depth of the water level is generally considerably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a *pakka* well varies from Rs 1,500 to Rs 2,000, well irrigation is in consequence practically unknown, except on the borders of the canal tract. Except in years of good rainfall the general aspect of the country is that of an inhospitable desert. A traveller passing through the district by train between November and July finds it difficult to believe that the soil can produce any green herb for the service of man. Between August and October, if the rainfall has been favourable, the country looks fairly green, and the outlook is more pleasing to the eye, though the prevailing tint is still derived from the uncultivated patches of sand.

The Hissár district cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of tahsils Fatahábád and the central portion of the Sirsá tahsil, and which has been identified with the sacred Saraswati, "the last river of the Indian desert."

The Ghaggar
river, lakes.

The Ghaggar rises on the outer Himálayan ranges between the Jamna and the Satlaj, enters the plain as a rapid and variable mountain torrent, passes near Ambála, and after a south-westerly course of about 70 miles, chiefly through the Sikh State of Patialá, bends to the west through the Hissár district and the Rájput State of Bikaner, where it is finally lost, some 290 miles from its source. Before entering the Hissár district it is joined in Patialá territory by the united streams of the Sarsúti and Márkanda, and indeed receives all the surplus waters of the numerous hill torrents which cross the Ambála district between the Jamna and the Satlaj. Of the numerous drainage channels through which the Ghaggar flows, the best defined is that known as the Sotar, from the rich clay soil, which is characteristic of

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good crops of wheat, barley, gram and rape can now be raised in it in the winter. Below the Otú dam the river has cut for itself a deep channel in its bed, being helped just above, and for a considerable distance below, the Anakai swamp by the drainage operations already referred to. The result is that it does not now overflow the adjacent lowlands as much as it used to, before the Ghaggar canals were dug. The southern Ghaggar canal has, moreover, completely cut off the low-lying land near Ellenabad from the river.

CHAP I, A.

Physical
Aspects
The Ghaggar
river, lakes.

The Ghaggar is not fed by the snows, and though there is usually enough flood in the rainy season to make the use of boats necessary at crossing places, the stream always dries up in the hot season, and indeed seldom lasts beyond October. Sometimes a freshet comes down in the cold weather and refills the lakes, but generally in the hot weather the only water to be found in the Ghaggar bed is in the Dhanúr lake, and in parts of the channel the river has cut for itself in its bed. The distance to which the stream reaches along the Sotar valley, before it is finally absorbed or evaporated, depends on the heaviness of the rainfall in the hills and the submontane tract. It seldom reaches so far as Bhatner.

From the appearance of the Sotar valley, and the numerous remains of towns and villages which stud its banks all the way down to Baháwalpur, it is evident that at one time it conveyed a much larger volume of water than at present, and probably was the channel of a perennial stream. But although it must have been, as it is now, the largest and most important of all the drainage channels between the Satlaj and the Jamna, it can never have carried a river at all approaching in size to either of these two. The valley is too shallow, and shows too few marks of violent flood-action for this to have been the case, and there is none of the river sand which would certainly have been left by such a stream. The soil is all rich alluvial clay, such as is now being annually deposited in the depressions, which are specimens of those numerous pools which are said to have given the Saraswati its name, "the River of Pools," and there seems little doubt that the same action as now goes on has been going on for centuries, and that the numerous mountain torrents of the Indo-Ganges watershed, fed not by the snows, but by the rainfall of the sub-Himálayan ranges, wandering over the prairie in many shallow channels, joined in the Sotar valley and formed a considerable stream—at first perhaps perennial, but afterwards drying up in the hot season,—at first reaching the Panjnád, but afterwards becoming absorbed after a gradually shortening course, as the rainfall decreased

of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwání, Hánís or Sírśá where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs 2 is paid.

Of all the natural products of the district the most important are the grasses, which formerly covered the whole country, and still abound in good seasons on the land which has not yet been brought under the plough. In the dry tract perhaps the best grass is the *dháman* (*pennisetum cenchroides*), a tall grass with a succulent stem, much valued as food for cattle and often preserved as hay. It is common in the pasture-grounds of Bikaner, and seems to have been formerly common in this district, but it was one of the first grasses to give way before the plough, as it grew on the best lands which were first brought under cultivation. It is now somewhat rare excepting the Hissar Bír. Among the commonest grasses is the *chamber* or *kharimbar* (*eleusine flagellifera*), a shorter grass readily eaten by cattle, this grass is called by the Bágriś *ganthil* or *bhobriya*. Another common grass in the dry country is that called by the Panjábís *lhor* or *lhavi*, and by the Bágriś *bár* (*andropogon lainger*) also eaten by cattle, its red colour when ripe gives a tinge to the general landscape where it abounds. The *sain* or *sewen* (*elomorus hirsutus*) is a tall coarse grass growing in high tufts with many stalks on one thick root-stem, and several long narrow ears on each stalk. It is eaten by cattle even when dry; camels like it only when it is green and tender, horses are especially fond of it. *Garhaum* is a very tall grass with long thin stalks growing from a knotty root-stem, not often found growing by itself, but generally round a *kair* bush. Cattle eat it when dry, if they eat it green and young, they are apt to swell, sometimes with fatal result. The smoke from its root-stems is used as a disinfectant in small-pox, before entering an infected house a visitor fumigates his person over a fire made from them. *Duchái*, (*cyperus* sp.) a low grass, which remains green all the year, and is eaten by the cattle, has long spreading roots which cover the ground in all directions and are difficult to eradicate. It is said to have grown faster where the sheep have broken up the surface with their feet, and is much complained of in poor sandy soil as preventing cultivation and ruining the land. The *bhurt* (*cenchrus echinatus*) is a grass which forces itself on the attention by its numerous prickly burrs or seed-vessels which seize firm hold of clothes or skin with their hooked thorns, and are difficult to dislodge. Its seeds are sometimes eaten in times of famine. It is a low grass with a whitish appearance common in poor sandy soil and

inferior castes (Kumhár, Bhangí or Máchhí), who give half or one-third of the produce to the land-holders as their share, or sometimes pay them Rs. 50 or Rs 100 a year for leave to cut the plant from the village waste. The bushes are cut when in flower about December, allowed to dry in the sun and then burnt in a pit in the ground. The numerous fires in which *sajji* is being burnt form quite a feature in the landscape at times. The liquid matter, which exudes from the burning plant, cools into a hard mass, something like the refuse of smelting furnaces. This is the *sajji* or *khár* (barilla) of commerce, an impure carbonate of soda extensively used for washing and dyeing cloth and tanning leather. Another plant characteristic of the dry tract is the *tumba* (*citrullus colocynthis*) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sandhills. The *tumba* is eaten only by goats, for which it is sometimes gathered in quantities. A preparation from it is sometimes used as medicine. The *phog* (*caligonum polygonoides*), one of the most abundant and characteristic plants of the Bikaner desert is found on the Bikaner border in sandy soil. The *dodh* or *dúdhé* is a small milky plant eaten by sheep and goats. The *lithya*, a small plant with pink flowers, is common and is said to be a sign of bad soil. So are the *dhamahán*, a low prickly plant with many small white flowers and the *gandí báti* with its yellow flowers. Another plant of the dry tract is the *lamb*, with peculiar seeds having thorns attached to them, the *khup* or *khúmp*, called also *saní*, the wild Indian hemp (*crotalaria burhia*) is also common in the dry tract, and is often used for making ropes. Of the smaller plants characteristic of the alluvial soil of the Ghaggar valley, the most conspicuous are the weeds which infest the cultivated land and lessen its produce, sometimes very considerably. Among these is the camel-thorn called variously *jamán*, *janvása*, *javánya*, *dhanvása*, and from its thorns, *khndá* (*alhagi maurorum*), a small prickly plant with red flowers, it is eaten by camels and makes good tatties, it infests the wheat-fields subject to inundation. The *katára*, *katelí* or *satyánás*, a tall thistle-like plant with a yellow flower is found on poor alluvial soil. So is the *leh*, a low prickly thistle-like plant with long spreading roots. Another weed is the *bakrá* or *kittí*, so called because its flower-heads resemble a caterpillar (*kittí*). The *múdphal* is a weed which infests rice-fields.

The characteristic bush of the dry tract is the *ghárberi* (*zizyphus nummularia*), whose small red berries are largely eaten by the poorer classes, especially in times of scarcity, and to some extent sold in the towns, while its thorns make capital fences, and its leaves known as *pála* are an excellent fodder

Bushes and trees

headquarters are usually at the capital of the State first named, (2) the Political Superintendent of the Hilly Tracts of Mewār with headquarters at Kherwāra and (3) the Assistant Political Superintendent of the Hilly Tracts with headquarters at Kotra. The last two appointments are always held *ex officio* by the Commandant and the second in command respectively of the Mewār Bhil Corps.

Some further particulars of the Residency will be found in Tables I and II of Volume II. B.

cupressiformis) is found here and there. The *babul* (acacia Jaque-monti), which is very like the *kikar*, but does not attain the size of a tree and has generally more numerous yellow globes of sweet-scented flowers, is also found in places. The *rohera* (*tecoma undulata*), with its numerous large, bright orange-coloured flowers, is a beautiful tree when in full bloom. The *farash* or *pharwán* (*tamarix articulata*) is common in the jungle of the Ghaggar valley near Ráníá. A number of *sirín* or *siris* trees (*albizzia lebbek*) have been planted with success, and the *táli* or *shisham* (*dalbergia sissoo*), one of the most useful of trees, has been propagated near Hissár, Hánís and Sírsá, and along the canal banks and roads. So has the *numb* (*melia Indica*). The *bér* (*zizyphus jujuba*) was largely planted by the Customs authorities along their Line, and has spread into the neighbouring villages and fields, where it is now pretty common, as it is useful for its fruit and grows easily in dry soil, though the best fruit-trees grow in gardens on irrigated land. In the dry tract near most villages may be seen one or two specimens of the *pupul* (*ficus religiosa*) and *bar* or banyan (*ficus bengalensis*), nourished with much care by the Hindú villagers, and near the wells of some of the older villages these trees have reached quite a respectable size, and are visible a long way off.

CHAP I, A
Physical
Aspects
Bushes and
trees

In this district, with its dry climate and general absence of water and trees, animals are comparatively scarce. Even insects are rarer than elsewhere. The most noticeable are those whose presence could be most easily dispensed with. The housefly abounds, especially near the towns, the white ant does great damage, not only to timber and garnered grain, but to growing trees and crops, black ants are common, and ants of smaller kinds may be seen in long lines busily engaged in transporting their stores along their well-beaten tracks. Mosquitoes and sandflies do their best to make life a burden, and in the Ghaggar valley in the rains the *danki*, a large gnat, drives men and animals wild, and the villagers have often to take away their camels and cattle into the dry country to avoid its attacks. Caterpillars and worms of sorts attack the crops, and at times seriously diminish the produce. Large flights of locusts visit the district almost every year, and sometimes devour every green thing in their path. A small woolly insect does great damage to woollen clothing. Wasps, scorpions and spiders swarm in unfrequented bungalows, and the carpenter-insect may be heard boring his way through the wood-work. Beetles, moths, butterflies, and other kinds of insects are represented here. The crickets, large and small, the ground beetle and the *burkahotti*, a kind of lady-bird with scarlet velvet-like coat, are also noticeable. This last usually appears after rain in company with the earth-worm (*linchara*), and is popularly supposed to fall from the sky.

Animals.

in the Hissár Bír, and also near Hánsi, and in the lower portion of the Ghaggar valley towards the Bikanér border where they do much damage to the crops. There are a few herds of *nílga* in the Hissár Bír where also large herds of black buck are to be seen. Black buck are also to be found near Bishnoi villages where the shooting of them is strictly prohibited.* *Chinkara* or ravine deer are common all over the district except in the Ghaggar valley

CHAP I, A.

Physical
Aspects
Animals

Hissár is situated in that part of India which is known to the Meteorological Department as the north-west dry area. The temperature varies from a mean minimum of 43.1 F in January to a mean minimum of 83.1 in June, while the mean maximum varies from 71.0 in January to 107.2 in May. The actual highest maximum recorded is 121.1 F on the 24th May 1895, and the lowest minimum 29.9 F on the 22nd December 1878. In October, November and December the range of temperature is 33.5, 35.4 and 32.2 degrees F,

Climate,

* The shooting of black buck is strictly prohibited in the following villages,—

1. Talwandi Bádshahpur	18. Sadalpur	35. Bhirana
2. Ráwat Khara.	19. Bodalkhera.	36. Hasinga.
3. Káluaras.	20. Sarangpur.	37. Dhobi
4. Adampur	21. Nadhori	38. Jandwála Khurd.
5. Landheri	22. Ayalki	39. Rámpura
6. Kaliráwan.	23. Dhani Majra,	40. Bari Bhangu,
7. Asráwán	24. Pirthala.	41. Chautála.
8. Mahal Sarái	25. Parta	42. Khairka,
9. Budha Khara	26. Tharwi.	43. Bhará Khara
10. Dhánsá.	27. Bhodia	44. Asa Khara
11. Mangali Pána Surtya.	28. Kharkhasi	45. Teja Khara.
12. Dhángar	29. Shaikhupur.	46. Rupána
13. Mohammadpur Rohi.	30. Kherampur.	47. Ganga.
14. Khajuri,	31. Dhani Khasu.	48. Ding.
15. Kajalheri.	32. Gorakhpur	49. Goshaiyana,
16. Ohindhar.	33. Jandli Khurd.	50. Siraswala.
17. Bhána.	34. Kherowala.	

All shooting is absolutely prohibited within the following village areas:—

1. Chaudhriwál,	3. Ratta Khara (Fatahá- bád talail.)	5. Chabbarwal,
2. Lillas,	4. Tharwa,	6. Aláwalwás,

Aravalli range to Ajmer. At its greatest elevation the table-land is about 2000 feet above the level of the sea, and has a very gradual slope towards the north-east as indicated by the course of the Banas and Berach rivers. To the south however the descent is rapid—about forty or fifty feet per mile—and the country is broken into numerous low ranges of hills with narrow valleys between them. This wild tract is locally known as the Chappan.

Hill system.
The Aravallis.

The Aravalli hills—literally the hills which form a barrier or wind* about—extend along the entire western border and are the great feature of this part of Mewar. The range enters the State from Marwara at a height of 2383 feet above sea level, and is at first only a few miles in breadth but continuing in a south westerly direction, it gradually increases in height, attaining 3568 feet at Kumbhalgarh and 4315 feet a few miles lower down at 24° 58' north latitude and 73° 31' east longitude. Further to the south the hills decrease in height but spread out over the south western portion of Mewar extending to the valley of the Sona river on the Dungarpur border and of the Mahi river on the Banawara border and having a breadth of about sixty miles. The slopes are fairly well clothed with forest trees and jungle affording shelter to tigers, bears and panthers, and the scenery is wild and picturesque. For many years the Aravalli formed an almost impracticable barrier to all traffic on wheels but between 1861 and 1863 a good road was constructed through the pass, known as the Paglia Nāl leading down to Desuri in Jodhpur. This road, which is now out of repair is about four miles long and narrow but has a very tolerable gradient. There are several other passes such as the Bomeswar Nāl, the Hāthidam Nāl (leading to Ghānraw in Jodhpur), and that known as the Sadri pass, but none of them are possible for carts.

Minor hill
ranges.

The hills found in the rest of the State are comparatively insignificant. In the south-east corner a range extends from Bari Sadri to the Jakam river while to the east of Chitor is a series of hills all running north and south and forming narrow confined valleys parallel to each other. The two highest points are just over 2000 feet above the sea, but the average height is about 1500 feet. On the eastern border is the cluster of hills on which the fort of Māndalgārh is situated—the starting point of the central Bundi range—and in the north east is another range extending to the town of Jāhāzpur.

River
system.

The principal rivers are the Chambal and its tributary the Banās, the less important ones are the Berach, the Kothāri and the Khāri (all affluents of the Banas), the Wakal in the south west and the Sona and the Jakam in the south.

Chambal.

The Chambal identified with the Charuati of Sanskrit writers rises in Central India some ninety miles south west of the customhouse of Mhow in 24° 24' N and 75° 31' E and after flowing generally north for about 115 miles enters Mewar in the extreme east near the old fort of Channu gāh. At this point the stream level is 1100 feet above

the mean annual rainfall differs as much as it does from place to place every year. The summer rainfall is distributed over the period from the middle of June to the middle of September, while in the winter rain is most likely from the end of December to the beginning of March. It very rarely happens that any rain falls in October. But whenever this is the case, it is an occasion for great rejoicing on the part of all classes because the winter harvest, which is always most precarious, is then assured. It is said also that a good fall of rain in October increases the healthiness of the district, but this is a point that has not been verified. The rainfall in April, May and the beginning of June is usually deposited at the rate of a few cents at a time, the falls occurring after dust-storms. These dust-storms are the most unpleasant feature of the climate. For hours before a big dust-storm the air is usually still and close, and it holds a quantity of fine dust in suspension, thus making it difficult to breathe, with comfort, then with great suddenness the storm is seen on the horizon, and it spreads rapidly over the plain. There is a strong wind (usually cyclonic) accompanied by thunder and lightning, and after this a few drops of muddy rain, and the dust-storm is over. Its immediate effect is to reduce the temperature by a few degrees, but this is only temporary, and the mercury in the thermometer soon begins to rise again, and atmospheric conditions are worked up for another storm, and thus the cycle goes on, storm following storm, at greater or less intervals all through the hot months till the first burst of the monsoon. During a dust-storm the light of the sun is completely obscured, and it is frequently necessary to have recourse to artificial illumination. The murkiness of the atmosphere resembles that of a London fog, but the temperature is somewhere near 100° instead of being only a degree or so above the freezing point.

Situated as the district is in a sort of backwater of both monsoon currents it is never visited by really disastrous cyclones or hurricanes. The worst that even a bad duststorm does is to blow down a few trees and to lift off the roofs from insecurely thatched huts. There is no record of any serious damage having been done by any of these storms.

♦ The district is also fortunate in being placed on a peculiarly stable position of the earth's crust, for earthquakes are of the rarest occurrence. None has taken place during the last four years. There is no instrument in the district for observing earth movements or magnetic storms.

CHAP. I, A.
Physical
Aspects.
Rainfall

Dust storms.

Earth's Crust

known as the Ahār after the village of that name. It flows south-east past Bedla and close to Udaipur into the lake called Udaī Sāgar and issuing therefrom is styled the Udaī Sāgar Lā nālā. It is not until it has gone some distance into the open country that it is universally recognised as the Berach; it then flows in an easterly direction to Chitor whence turning to the north-east it falls into the Banās a little to the west of Māndalgurh after a course of about 120 miles.

Kothārī. The Kothārī rises in the Arāvallis near Dewair in the south of Merwār, and flows for a distance of ninety miles almost due east across the plains before joining the Banās.

Khārī. The Khārī, the most northern of the Mewār streams, rises in the south of Merwār and, after flowing north-east past Deogarh for some fifty miles, passes into the Ajmer District; it falls into the Banās a few miles north west of Deoli.

Wakal. The Wakal has its source in the hills west of Gogūnda, and flows almost due south for about forty miles past Oghna to Mānpur where it takes a sharp bend to the north west till it reaches the cantonment of Kotra; it then turns to the west, and five miles lower down joins the Sābarmatī in Idar territory. Its banks are low but generally well wooded, and its bed is very stony.

Som. The Som receives the drainage of most of the south western portion of the State rising in the hills near Bichabhara (about 24° 14' N and 73° 26' E); it flows first south-east to the Dūngarpur boundary and then east along the border till it meets the Jākam, when it enters Dūngarpur territory and soon unites with the Mahl. It receives several tributaries from the north, such as the Kuwal, the Gomatī, the Sarnī, the Boras and the Chamlā.

Jākam. The Jākam has just been mentioned. It rises in the south-east near Chhotī Sādri and flows south into Partābgarh but after traversing the northern portion of that State re-enters Mewār and continues in a south westerly direction past Dānāwad till it joins the Som. Almost throughout its course it passes through nothing but rock and jungle, and the scenery is in many places very striking.

Lakes. There are numerous artificial lakes and tanks throughout Mewār some being of great size. The finest are the Dhebar or Jai Samand the Rāj Samand, the Udaī Sāgar the Pichola, and the Fateh Sāgar.

Dhebar or Jai Samand. The Dhebar lake lies between 24° 13' and 24° 18' N and 73° 51' and 74° 3' E. about thirty miles south-east of Udaipur and 969 feet above the level of the sea. Its length from north west to south-east is about nine miles and its breadth varies from one to five miles. It receives the drainage of 690 square miles and has an area of twenty-one square miles. On the west the hills rise from 800 to 1000 feet above the level of the water while the small wooded islands and the picturesque fishing hamlets on the northern shore add greatly to the beauty of what is one of the largest artificial sheets of water in the world.

The lake is formed by a magnificent dam at the south western corner built across a perennial stream the Gomatī by Rājā Jai Singh II. between 1685 and 1691 and it is now generally called after him.

that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Rája.

CHAP I, B.

History
Invasion of
Tunwar Rájputs
Rise of the
Chauhán Ráj
puts

Meanwhile the Chauhán Rájputs of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepál, the progenitor of the Chauháns, is said to have founded Ajmere, and his descendants gradually extended their power in that region, till in A. D. 685 Mánik Rai, the great Chauhán Rája, was lord of Ajmere and Sambhar. In that year he was driven from the former place by one of the first Musalmán invasions, but he soon returned and recovered Ajmere, and the Chauhán dominion continued to extend.

Doojgandeo, his grandson, about the year A. D. 800, successfully opposed the Musalmán invader, Subaktagin, and extended the Chauhán rule to Bhatner. Bisaldeo, a Chauhán King, about the year A. D. 1000, had extended his authority over the Tunwar Rájás of Delhi, and they appear to have acknowledged him as their suzerain. The Chauháns in short at this period appear to have been paramount among the Rájput tribes, as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmáns.

The tract included in the present Hissár district appears to have been on the frontiers of the Chauhán dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Así or Hánsi was assigned probably as a fief to Anúráj, the son of Bisaldeo, about the year A. D. 1000. With the growing tide of Musalmán invasion we come to the first authentic history of the district.

According to one of Sir H. Elliot's historians, Masúd, the son of Mahmúd of Ghazni made an unsuccessful attempt on the fort at Hánsi. In A. D. 1037 or, as would appear from Tod, in A. D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauháns under Teshtpál, the son of Anúráj, were driven forth and founded the Hara dynasty of Boondi.

The Musalmán invasion.

It is not impossible that Hara, which appears to have been a Chauhán name, may supply a derivation for the name Hariána, which thus preserves the memory of Chauhán rule in this part. In A. D. 1043, Ferishtah tells us, that the Delhi Rája, probably a Tunwar vassal of the Chauháns, recovered Hánsi, and it remained in their hands for over a century.

In addition to these, the open country in the north and east is studded with artificial sheets of water and almost every village may be said to have a tank, some of them being large the water is used considerably for irrigation but, being conveyed chiefly in channels dug in the soil, the waste is very great.

Geology

The rocks of Udaipur consist for the most part of schists belonging to the Aravalli system. To the east and south-east of the capital are found ridges of quartzite which are considered to belong to the Alwar group of the Delhi system. With them are associated bands of conglomerate containing boulders and pebbles of quartzite in a schistose quartzitic matrix, but the position of these conglomerates is not very well established. The nature of the boulders they contain would lead one to suppose that they were of later date than the quartzites of the ridge close by but their position would indicate that they came between the quartzites and the adjoining older schists.

East of these beds a large area of granitic gneiss, upon which some outliers of the Aravalli and Delhi schists and quartzites rest unconformably extends to Chitor where it is covered by shales, limestone and sandstone belonging to the lower Vindhyan group.

In the central part of the Aravalli range the schists are profusely penetrated by granite veins, and have in consequence undergone great metamorphism but west of Udaipur city there is an area where granite is wanting and the beds are almost as unaltered as the slates and limestones below the Alwar quartzite in the south-east of the State near Nimach.

Copper is found near Rowāra almost in the centre of the territory and at Boraj and Anjan in the south and in olden days the lead mines at Jāwar were extensively worked. Iron occurs at many places in the east and north-east, and garnets are found among the mica schists in the Bhilwāra district.

Botany

The flora of Mewār is somewhat similar to that of Ajmer & Rowāra (described in Vol. I A) but there is greater variety. Among the more common trees are the ām or mango (*Mangifera indica*) the babul (*Acacia arabica*) the bar (*Ficus bengalensis*) the dhāl (*Butea frondosa*) the gūlar (*Ficus glomerata*) the jāmūn (*Eugenia jambolana*) the khair (*Acacia catechu*) the khajūr (*Phoenix sylvestris*) the khejri (*Prosopis spicigera*) the mahua (*Madia latifolia*) the pipal (*Ficus religiosa*) and the runjri (*Acacia leucophloea*).

Those found more or less sparingly are —bāhera (*Terminalia bellerica*) dhāman (*Oreocia oppositifolia*) dhōr (*Anogeissus latifolia*) khaldu (*Adina cordifolia*) kīngola (*Ptilanthes Bhatnagarii*) kachnār (*Bauhinia purpurea*) kālīyāsi (*Albizia Lebbel*) makhā (*Schreberia swietenoides*) ragwān (*Tectona grandis*) sālār (*Borcellia thurifera*) semal (*Bombax malabaricum*) and tāmra (*Diospyros tomentosa*). Bamboos are represented by a single species (*Dendrocalamus strictus*) which attains large dimensions only on the higher hills.

for his hunting expeditions to which pastime he was passionately addicted. In order to supply the new town with water he dug a channel from the Ghaggai at Phúlád, now in Patíála, to Fatahábád, it is still in existence under the name of the Joiya, and it has already been referred to in the account of the Ghaggar. The founding of the town of Hissár, or Hissár Firoza, as it was then called, by Firoz Shah, is described in detail, Shams-i-Afúf, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasán, Mooltan and the western Punjab across the wastes of Montgomery, Sirsá and Hissár to the capital of the empire at Delhi. The real reason, however, in all probability was that the place was admirably adapted as a starting point for the hunting expeditions in which the Sultán frequently indulged, and which often extended as far as Dipálpur in Montgomery. At that time the Ghaggar or Saraswati brought down a much larger volume of water than now, and the district was no doubt an excellent hunting ground. However this may be, the town was built and included a fort, and a palace for the Sultán. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha which had probably lost much of its former importance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no "equal," it was found that there was no water-supply. The Sultán, therefore, "resolved in his munificence to bring a supply of water there," a resolve which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissár the tract now in this district had been included in the *shikl* or division of Hánsi. Hissár was now, however, made the headquarters of a division which included the districts (*ktaát*) of Hánsi, Agroha, Fatahábád, Sarsúti (Sirsá) and others. Firoz also built which is now the village of Firozabad Harni Khera, 12 miles from Sirsá, and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggar or Kagar, and which passed close to the town of Sarsúti. There is no such canal in existence now.

CHAP I, B

History
Reign of Firoz
Shah and found-
ing of Fatahi-
bád and Hissar,

The year 1398 witnessed the invasion of Taimúr, more commonly known as Tamarlane. Having successfully accomplished the passage of the Satlaj he marched across the desert

Invasion of
Tamarlane.

the south western monsoon fails early that from the south-east usually comes to the rescue later in the season so that the country is never subjected to the extreme droughts of western Rājputāna.

The average annual rainfall at the capital since 1880 has been about 24½ inches, of which some seven inches are received in July a similar quantity in August, and five inches in September*. The maximum fall recorded in any one year was nearly 44½ inches in 1893 and the minimum just under ten inches in 1899.

The rainfall in the south west is usually in excess of that at the capital, the averages for Kherwāra and Kotra being 26½ and 31½ inches respectively† with a maximum of 61 inches at Kotra in 1893 and a minimum of 6½ inches at Kherwāra in 1899. Statistics are also available for several places in the districts, but only for a few years or for broken periods, and they must be treated with cautious reserve. Kumbhalgarh situated in the heart of the Aravallis over 3,500 feet above the sea, probably gets as much rain as, or more than Kotra, while the average fall in the north and north-east of the State is slightly less than that at the capital.

Earthquakes.

Earthquakes are practically unknown. The administration report for 1882-83 mentions one as having occurred at Kotra on the 15th December 1882. It lasted nearly three minutes, travelling from east to west and was followed by frequent shocks, those of the 23rd January and 17th February 1883 having been the most noticeable. The earthquake of December 1882 was also felt at Udaipur and a temple situated on the peak of a high hill not far from Eklingji, some twelve miles to the north, suffered much damage.

Floods.

The only serious flood during recent years occurred in September 1876 and was due to unusually heavy rain over the whole country. It was described as very disastrous, and carried away a large portion of the standing crop. So great and sudden was the rise of water in the Pichola lake that it flowed over the embankment of that portion known as the Sarūp Sagar and threatened its entire destruction. Had it given way a considerable portion of Udaipur and all the lower lands would have been entirely submerged under an irresistible torrent and the loss of life and property would have been great. The back retaining wall was breached and the earthwork of a large portion of the embankment was carried away but the front wall stood and the rain happily passing away the pressure was reduced and the apprehended calamity was averted. A handsome bridge of three arches over the Ahār river on the Nimach road about two miles from the city was, however destroyed.

* See T. N. IV of Vol. II. B.

† For details see Tables IV. A and IV. B in Vol. II. B.

HISSAR DISTRICT.] *Invasions of Bábar and Humáyún.* [PART A.

During the feeble dynasty of the Lodis, Hissár or rather Hariána, continued to form a part of the Delhi Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariána being granted as a fief to one Muhabbat Khan in the reign of Bahlol Lodi.

CHAP I, B
History
Sayad and
Lodi dynasties

The town of Hissár Firoza appears to have been the quarters of an Imperial garrison at the time of Bábar's invasion, and it was a strategic centre in the operations prior to the battle of Páñipat in 1526. The army quartered there was in a position to operate effectually on the flank of Bábar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he learnt that the troops from Hissár were advancing against him, he accordingly despatched Prince Humáyún against them. The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissár, which Bábar handed over to Humáyún as a reward for his success in this his first military expedition. During the reign of Sher Shah Sirsá continued to form a part of the empire, but became for a time the head-quarters of Rao Kalyán Singh of Bikáner who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere, and restored Rao Kalyán Singh to his throne of Bikáner. On the renewed invasion of India by Humáyún in 1553, Hissár with the Punjab and the district of Sirhind fell without a struggle into the hands of the Mughals.

Invasions of
Bábar and
Humáyún

Hissár was in the reign of Akbar a place of considerable importance, it was the head-quarters of the revenue division or "sirkar" of Hissár Firoza, itself a sub-division of the metropolitan Subah, or province of Delhi. The latter embraced the whole of the present district, inclusive of the Sirsá tahsil, and parts of the modern Rohtak district, and of territory now included in Bikáner and in the Sikh States to the east.

Reign of Akbar.

The following list and accompanying account of the *maháls* contained in this *sirkár* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132—55.

Sirkár Hissár Firoza

1, Agroha, 2, Ahroni; 3, Athkhera, 4, Bhangiwál, 5, Punán, 6, Bharangi, 7, Bharwála, 8, Bhattu, 9, Birwa, 10, Bhatner, 11, Tohána, 12, Toshám, 13, Jínd, 14, Jamálpur, 15, Hissár, 16, Dhatrat, 17, Sirsá, 18, Sheorám, 19, Sidhmukh, 20, Swam, 21, Shanzdeh Dehát, 22, Fatahábád, 23, Gohána, 24, Khandá, 25, Mihun, 26, Hánsi.

Bāpā the
first Rājwāl
of Mewār and
the founder
of the State,
734.

where Rājā Mān Singh of the Mori (Maurya) clan of Rājputs was ruling. The story runs that he led the Chitor forces against the Mohammadans on their first invasion of India from Sind and that, after defeating and expelling them he ousted Mān Singh in 734 and ruled in his stead, taking the title of Rājwāl. Bāpā was the real founder of the State for while his predecessors enjoyed limited powers in the wild region bordering on the Aravallis in the west and south west, he extended his possessions to the east by seizing Chitor and the neighbouring territory he is said to have died in 753.

Of the history of the State up to the beginning of the fourteenth century little is known beyond the bare names of the rulers. A list will be found in Table No. V in Volume II. B. The twelve names from Khumān I to Saktikumār are taken from an inscription dated 977 which was found at Aitpur (or Ahār) by Tod. In his translation* Tod left out several names, namely Mattat, Khumān II Mahāyākh Khumān III and Bhartari Bhat II but with the help of a copy of the original inscription recently discovered at Māndal in the house of a descendant of the Pandit whom Tod employed it has been possible to supply the omissions and it may be added that these names are all confirmed by other inscriptions.

Of the succeeding thirteen chiefs, Amba Prasad to Karan Singh I the date of only one can be given, namely of Bijai Singh. The Kadmal copperplate grant dated 1107 calls him Mahārājā Dhīrj and says he had his capital at Nāgla, and we know from the Tower and Bhera Ghāt inscription (in the Central Provinces) dated respectively 1151 and 1155 that he married Svamaladevi daughter of Udayāditya Paramāra of Mālwa and that their daughter Albanadevi, was wedded to Gayakarna, the Kalachuri king of Chedi.

The period from the time of Karan Singh I (towards the end of the twelfth century) to that of Hamir Singh I (about the middle of the fourteenth century) is one regarding which the greatest confusion has hitherto existed but much new and valuable information has just been obtained through the finding by Pandit Gauri Shankar of Udupur of an old manuscript (the *Prithi Mahatmya*) of the time of Rājā Kumbha. The difficulty has always been to fit in all the names of the chiefs mentioned in the earlier chronicles, especially since the dates of some of the earlier ones have been indisputably fixed by recently discovered inscriptions and documents. Tod got over it by following the poet Chand and putting Samar Singh into the twelfth century as a contemporary of Prithwi Rāj Chauhan the last Hindu king of Delhi and by saying that from Rāhup to Lakshman Singh in the short space of half a century nine princes of Chitor were crowned and at nearly equal intervals of time followed each other to the mansions of the sun.

But we now know that Samar Singh was alive up to 1209 only four years before Alā ud-din's siege of Chitor and that in several inscriptions his dates are given as 1203 1274 1295 etc. The date

Patiala The *ulāka* is generally known by the name of Garhi Rao Ahmad I have heard it stated that it is in Jind and not in Ratia Tohána.

CHAP I, B.
History
Reign of Akbar,

24 Khánda is in Jind. To these may be added 25, which is probably Maham in Rohtak.

26 Is of course the modern Hánsi

The modern parganas are—

1 Bahal	|	3 Ratia
2 Ráníá	|	4. Darba.

Bahal was originally in Sawani, from which it was separated in A. D. 1758 by Jawáni Singh, a Rájput who built a mud fort at Bahal, and maintained possession of a few neighbouring villages

Ráníá was in Bhatner The old name of the village was Rajabpur The Rání of Ráo Anúp Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Ráníá which it has since retained

Ratia is now included in one pargana with Tohána. It was composed of villages from Ahoni, Jamálpur, and Shanzdeh Kaniát

Darba—see Bhangiwál.

We hear nothing much of the tract included in the district, during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawáb Shahdád Khan, a Pathán of Kasúr, was Názim of the Sirkár of Hissái His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719 During the rule of the Nawáb the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time

Shahdád Khan was followed by Nawábs Kámgar Khan, Faujdár Khan and Aolia Khan of Farukhnagar in the Guráon district, who ruled from 1738 to 1760 successively

It was during this period that the invasion of Nádar Shah in 1739 shook the Imperial throne to its foundation With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissái district became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattís of the north and north-west and the Musalmáns of the south In 1731, Ala Singh, the founder of the Patiala State, had

The rise of
Ala Singh, and
ascendancy of
the Sikhs.

surrendered himself and was secured against the lightning of the scimitar" After ordering a massacre of 30,000 Hindus, Alā ud-dīn bestowed the government upon his son Khizr Khān, and called the place Khizrābād after him. It is known from an inscription found at Chitor that the fort remained in the possession of the Muhammadans up to the time of Muhammad Tughlak (1324-51), who appointed Maldeo the Sonigara Chauhān chief of Jālor (in Jodhpur), as its governor.

Chitor
recovered.

Ajaj Singh died without having recovered the fort and was succeeded by his nephew Hamir Singh I, who at once made preparations to recapture it, and by marrying the daughter of Maldeo was not long in attaining his object. This brought down Muhammad Tughlak with a large army but he was defeated and taken prisoner at Singoli, close to the eastern border of Mewār and was not liberated till he had paid a large ransom said to have been fifty lakhs of rupees and one hundred elephants, and ceded several districts. Hamir Singh gradually recovered all the lost possessions of his ancestors, and died in 1364 leaving a name still honoured as one of the wisest and most gallant of chiefs.

During the next century and a half the arms of Mewār were successful and her subjects enjoyed a long repose and high prosperity. Hamir was succeeded by his son Khet Singh who, according to Tod captured Ajmer and Jakhāspur from Lilla Pathān conquered Māndalgarh and the wild country in the south-east known as the Chappan and gained a victory over the Delhi Musalmān at Bakrol but he met his death in an unfortunate family broil with his vassal the Hāra chieftain of Banboda in 1382. In the time of Rānā Laksh Singh or Lakha (1382-97), lead and silver mines were discovered at Jawar and the proceeds were expended in rebuilding the temples and palaces levelled by Alā ud-dīn and in constructing dams to form reservoirs and lakes.

Of Lakha's numerous sons, Chonda was the eldest and heir when a circumstance occurred which led him to forego his right and nearly lost the Sisodias their kingdom. The Rāthor Rao of Māndor sent an offer of his daughter in marriage and Chonda being absent at the time Rānā Lakha jokingly remarked that it could not be meant for an old greybeard like himself but for Chonda as in reality it was. This harmless jest was repeated to the latter who took exception to it and declined the match whereupon the old Rānā, to avoid giving offence by refusing the proposal, accepted it for himself on the condition that the son, if any of the marriage should succeed him. Mokāl was the issue of the alliance and Chonda resigned his birthright, stipulating that he and his descendants should hold the first place in the councils of the State and that on all deeds of grant his symbol the lance should be superadded to that of the Rānā. This right is still held by the Rāwats of Salumbar the head of the Chondāwat family of Sisodias or the lineal descendants of Chonda. The Rāwats were for many years the hereditary ministers of the State and when the treaty of 1818 was concluded an attempt was made but without success, to obtain the guarantee of the British Government to this office being held by them.

obtained possession of the fort of Bhatinda. The next two Nawábs of Hissár were Táji Muhammad Khan, a Biloch, and Najaf Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of Sikhs increased daily, and in the winter of 1774 Maharája Amar Singh with Nánún Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachhádás near Fatahábád. The Bhatti Chiefs endeavoured to relieve the place, but met with a sharp reverse, and the fort fell. The Rája then took Fatahábád and Sirsá, and invested Ráníá held by the Bhatti, Muhammad Amin Khan.

History
The rise of
Ala Singh, and
ascendancy of
the Sikhs.

The Delhi authorities again made a vain attempt to maintain their power, and a strong army under Rahím Dád Khan, a Rohilla Chief and Governor of Hánsi, was sent to oppose the Sikhs. His first operations were directed against Gajpat Singh, the Rája of Jínd. Amar Singh sent a force under Nánún Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jínd, and Rahím Dád Khan was himself slain. As a consequence of the victory the district of Gohána and a part of Rohtak fell into the hands of Rája Gajpat Singh, and Amar Singh possessed himself of Hánsi, Hissár and Tohána. Meanwhile Ráníá fell, and the whole of the Sirsá pargana passed into his hands. He erected or rather restored an old fort on the hill of Toshám, and built another on the old mound of Agroha, and a residence for himself at Hissár. The district now became the scene of an interminable struggle between Sikhs, Bhattis, Pachhádás and the Játu Rájputs, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Rája Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jínd under which the parganas of Hánsi, Hissár, Rohtak, Meham and Toshám were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatahábád and Sirsá were made over to the Bhattis. Rája Jai Singh was appointed Názim of Hissár.

The "chálisa" famine of 1783, which will be described later, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies compelled the Sikhs to retire into their own territories.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and

George Thomas

Rānā Sanga,
1508-27

Rai Mal became Rānā in 1473 and ruled till 1503. During this period Ghiyās-ud-dīn of Mālwa invaded Mewār but was defeated at Māndalgārh, and later on he (or according to Tod, Muẓaffar Shāh of Gujarāt) was taken prisoner by Prithwī Rāj the Rānā's eldest son and not released till he had paid a large ransom. Prithwī Rāj died during the lifetime of his father and the next chief was the famous Sangrām Singh I or Rānā Sanga, under whom Mewār reached the summit of its prosperity and is said to have yielded a revenue of ten crores of rupees yearly.

The boundaries are described as extending from near Bayānā in the north and the river Sind on the east to Mālwa in the south and the Aravallis on the west. Tod tells us that 80 000 horse, seven Rājās of the highest rank nine Raos and 104 chieftains bearing the titles of Rāwal or Rāwat with five hundred war-elephants followed Rānā Sanga into the field. The princes of Mārwar and Amber did him homage, and the Raos of Gwalior Ajmer Sikrī, Raisen Kālpi, Chānderi, Bundi, Gāgraun, Rāmpura and Abu served him as tributaries or held of him in chief. Before he was called on to contend with the house of Timūr he had gained eighteen pitched battles against the sovereigns of Delhi and Mālwa, in two of which he had been opposed by Ibrāhīm Lodi in person. On one occasion (1519) he captured Mahmūd II of Mālwa and released him without ransom, an act of generosity which even the Mussalmān historians praised, and his successful storming of the strong forts of Ranthambhor and Khāndhar (now in Jaipur) gained him great renown.

Such was the condition of Mewār at the time of the emperor Bābar's invasion. The Tartar prince, having defeated Ibrāhīm Lodi and secured Agra and Delhi, turned his arms against the Rānā, and the opposing forces first met at Bayānā in February 1527. The garrison of that place, having advanced too far into the country was surprised and completely routed by the Rājputs, and a few days later Bābar's advance-guard under Abdul Aziz, proceeding carelessly, was cut to pieces. These reverses alarmed the emperor who resolved to carry into effect his long-deferred vow to never more drink wine. The gold and silver goblets and cups, with all the other utensils used for drinking parties were broken up and the fragments distributed among the poor. Bābar also assembled all his officers and made them swear that none of us will even think of turning his face from this warfare nor desert from the battle and slaughter that ensues till his soul is separated from his body. In these ways the emperor aroused the religious feeling of his army and in the final engagement fought near the village of Khānua in Bharatpur on the 12th March 1527 the Rājputs were defeated with great slaughter. According to the Mewār chroniclers this reverse was largely due to the desertion of Salehī the Tonwar chief of Raisen (now in Bhopāl) who went over to Bābar with 35 000 horse. Rānā Sanga was wounded in this battle and was carried to the village of Baswa in Jaipur where he died in the same year not without suspicion of poison. He exhibited at his death, says Tod, "but the fragments of a warrior—he had lost an eye and an arm, was

known as Jehazgarh in the Rohtak District, Jehaz being the native corruption for George. Disturbances in the Hānsi territory recalled him thither in the beginning of 1800. Meanwhile, Thomas' growing power was a cause of jealousy and apprehension to Sindia, and his General Perron. Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindia. This Thomas declined to do so, that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power, were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin, with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Georgegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hānsi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm, and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of restoring order. He is said to have rebuilt the towns of Tohána and Hissái. In 1802 he left Muzá Iliás Beg, Mughal of Hānsi as Nazim of the district nominally, on behalf of the Mahrattas, and himself returned to Aligarh.

CHAP I, B.
History
George Thomas,

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs, Sindia and Bhonsla. The battles of Laswari and Argaom in November 1803 led on the 30th December to the signature of the treaty of Sarjū Anjangāon by which Sindia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgāon, Rohtak, Hissái, and by the partition treaty of Poona, dated five months later, these together with other territory were assigned to the British Government.

The advent of
British rule,

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Susá tahsil there were only

Condition of
the tract

distant shot was, in the next attempt of the garrison to drive back the enemy carried out on the shoulders of a stalwart clansman, and was killed fighting as he wished. All, however was of no avail, and the fearful closing scenes of the earlier sieges were repeated. Of the garrison which consisted of 8000 soldiers and 40000 inhabitants 30,000 are said to have been slain and most of the rest were taken prisoners. A few escaped in the confusion by tying their own children like captives and driving them through the emperor's camp they by this means passed undiscovered, being taken for some of the followers.*

Akbar marked his appreciation of the valour of Jai Mal and Patta by having effigies of them carved in stone which he placed on stone elephants at one of the principal gates of the Delhi fort. There they were seen and described nearly a century later by the traveller Bernier but they were subsequently removed by Aurangzeb. The two figures, discovered about 1803 buried among some rubbish in the fort are now in the museum at Delhi, while one of the elephants is in the public gardens there but the other seems to have disappeared.

Some months after the fall of Chitor Udaï Singh returned to his State and he died at Gogunda close to the western border in 1552 being succeeded by his eldest son Pratāp Singh I whom the Muslim historians usually call Rānā Kika. Possessed of the noble spirit of his race Pratāp meditated the recovery of Chitor the vindication of the honour of his house and the restoration of its power and elevated with this design he hurried into conflict with his powerful antagonist. But it was not with the Muslims alone that he had to contend but with his own kindred in faith as well as blood for the combined tact and strength of Akbar had brought to his own side the chiefs of Māwar Amber Bikaner and Bundi. The magnitude of the peril however in reply confirmed the fortitude of the gallant Pratāp Singh who sheltered in the hills caused the plains of Māwar to be desolated with the view of impeding the imperial forces.

In 1570 Akbar despatched a large army under Mān Singh the son of Rājā Bhagwān Dē of Amber to subjugate the Rānā, and a desperate battle was fought at Haldighāt near Gogunda. According to the local records the imperial troops were at first routed but a rumour that the emperor himself was at hand with reinforcements encouraged them to return to the attack and they eventually gained a complete victory. The Muhammadan account† is as follows—

Some desperate charges were made on both sides and the battle raged for a watch with great slaughter. The Rajput in both armies fought fiercely in mutilation of each other. On that day Rānā Kika fought obstinately till he received wounds from an

* For further account of the battle see Full & History of India, Vol. I, page 17071 and 225-231. The History of India, Vol. I, page 17071 and 225-231.

simply *chor* (thieves) Or a band of six or ten armed men would make a dash upon some grazing herd, drive off its armed herdsmen and carry away the herd by violence Such a band was called *dhár* and the members of it *dhárv* (robbers), words corresponding to the Hindi *dáka* and *dáku*, *i.e.*, (dacoit) But sometimes a leader of note, such as the Bhatti Chief of Ráuíá, would organise a large expedition of two or three hundred men, some of them mounted on ponies, and take them for a foray fifty miles or more into the enemy's country, carrying off their cattle and other spoils by sheer force Such a raid was called *katak* When those attacked raised the country and pursued the raiders, the pursuing force was called *vár*, and it was the rule for the *katak* to divide into two parties, one to drive off the spoil and the other to keep back the pursuers The men who were most successful in these exploits were most honoured among their fellows, and many tales are told of the skill and prowess displayed in border raids by the fathers and grandfathers of the present generation The arms carried were swords (*talwár*), matchlocks (*toredár bandúk*) and sometimes short spears (*barchhí*); but the characteristic weapon of the country was the *sela*, a heavy spear sometimes twenty feet long, with a heavy iron head (*phul*) some three feet or more in length, and a bamboo handle This was wielded with both hands by men on foot (Many such spears were seized in the Mutiny, some villages contributing a cart-load) There were other dangers too Prairie fires were common, and when the grass was luxuriant and the fire got head before the strong hot wind it was difficult to stop it, and sometimes to save themselves and their cattle the herdsmen had recourse to the expedient of starting a new fire to burn up the grass near them before the great fire should overtake them But so rapidly did it sometimes come on that men and cattle were burnt to death There is a tradition of a great prairie fire, which about the year 1700 A D began at Abohar in the neighbouring Ferozepore district, and swept across 70 miles of prairie to the Sotar valley at Fatahabád, and of another still greater in 1765 A D., which began at Láleke near the Satlaj, and burnt the whole country as far as Pánipat near the Jamna, a distance of some 200 miles.

In the tract within the four southern *tahsils* of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against the forays of Bhattís, Sikhs and Pachhádás, which though of the same natures as those which have just been described as taking place in the Sísá tract, were of less frequent occurrence.

The Rānā
submits to
Jahāngir
1614.

The Rānā retired to the hills and in the following year recognising that further opposition was hopeless, tendered his submission to the emperor on the condition that he should never have to present himself in person, but could send his son in his place. This stipulation being accepted, the heir apparent, Karan Singh, accompanied Khurram to Ajmer where he was magnanimously treated by Jahāngir and, shortly afterwards, the imperial troops were withdrawn from Chitor which thus reverted to the Sesodias.

The emperor was highly elated at the submission of the Rānā and conferred high honours on his own son, Khurram. After describing the presents given almost daily to Karan Singh in order to win his confidence and reassure him Jahāngir writes — "I took him with me to the queen's court, when the queen, Nūr Jahān, gave him splendid *khilats* with elephant and horse caparisoned, and sword etc." Again when Karan Singh was returning to Mewār in 1615 the emperor added — "From the day of his repairing to my court to that of his departure the value of the various gifts I presented him exceeded ten lakhs of rupees, exclusive of 110 horses five elephants or what my son gave him. I sent Mubārak Khān along with him with an elephant, horse, etc., and various confidential messages to the Rānā."

It may be of interest to mention that, in consequence of the heir apparent having thus for the first time attended the Mughal court, a peculiar custom arose and is still in force by which he takes rank in his father's *darbār* below the great nobles.

Rānā Amar Singh died in 1620 but is said to have abdicated the throne he could no longer hold save at the will of another in 1616 in favour of his son Karan Singh II. The latter ruled till 1628 when he was succeeded by his son Jagat Singh I (1628-50), and throughout this period Mewār enjoyed perfect tranquillity. Karan Singh built part of the island palace on the Pichola lake at Udaipur and it was completed by Jagat Singh after whom it is called Jagannāth dir. It is noted as the asylum of prince Khurram when in revolt against his father. Jagat Singh also reconstructed the fortifications of Chitor and built the great temple of Jagannāth Rajā at the capital.

Rānā Rāj
Singh I
1652-80.

The next Rānā was Rāj Singh I and he ruled from 1650 to 1680. He signalled his accession by plundering Mālpur (in Jaipur) and other imperial cities but when an army despatched by Shāh Jahān began to lay waste the country around Chitor and had actually demolished part of the fort, he awoke from his sleep of heedlessness and sent a letter of apology to court along with his son, Sultān Singh. Mewār was visited by a terrible famine in 1660 and to relieve the population, the Rānā built the dam which forms the well known lake at Rāukrolī, called after him Rāj Samand. Subsequently when Aurangzeb imposed the capitation tax (*ja ad*) on Hindus Rāj Singh remonstrated by letter* in a style of such uncompromising dignity such lofty yet temperate resolve so much of soul-stirring rebuke mingled with a boundless and tolerating benevolence such elevated

the present Sirsá tahsíl was then for the first time brought directly under British rule. CHAP I, B.

At the time of the Mutiny nearly the whole area at present within the district was divided between the districts of Hissár and Bhattiána. The present Sirsá tahsíl was wholly in the latter, and the other tahsils, with the exception of the town of Bhiwání and a few villages around it, were in the former. History Consolidation of British rule.

In May 1857 detachments of the Hariána Light Infantry and the 14th Irregular Cavalry were stationed at Hissár, Hánsi and Sirsá, the head-quarters being at the former place, where Major Stafford was in command. The Civil Officer at Hissár at the time was Mr. John Wedderburn, Magistrate and Collector, who had lately joined from home. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government Treasury at the *kacheri*. An additional troop of cavalry was obtained from the Nawáb of Dádri, and the custom's peons were called in and placed as sentries at the city gates. The Mutiny.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hánsi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morári, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

Meanwhile a rebel sowár was despatched to Hissár, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the Treasury guard, and the mutineers went off to the Jail to release the convicts. A body of them then galloped on to the *kacheri* where the Collector was engaged as usual, seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowárs.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Bír. After the murder of

favourable. Sangram Singh died in 1734 at a time when the Mughal empire was rapidly declining and the Marathās had begun to overrun Central India. He was followed by his son Jagat Singh II.

Rānā Jagat
Singh II
1734-51

During his rule (1734-51) the Marathā power waxed greater and the surrender to them by Muhammad Shah of the *chauch* or one-fourth part of the revenues of the empire, opened the door to the demand of the claim from all the territories subordinate to it. Accordingly in 1738 the Rānā concluded a treaty with Rājā Rao by which he agreed to pay Rs. 1 00 000 annually to the Peshwā. A few years later the proviso in the triple compact already noticed began its fatal mischief.

Mahārāja Sawai Jai Singh of Jaipur had a son Mudho Singh by a daughter of Rānā Amar Singh II and an elder son, Isri Singh, by another wife. To defeat the proviso and strengthen Isri Singh he married the latter to a daughter of the Rawat of Salumbar the most powerful of the Udaipur nobles, in order to secure for him a strong party in Mewār itself. On Jai Singh's death in 1743 Isri Singh succeeded at Jaipur but Rānā Jagat Singh supported by arms the claims of Mādho Singh and on being defeated called in the aid of Malhar Rao Holkar and agreed to pay him eighty lakhs of rupees on the disposition of Isri Singh. The latter is said to have poisoned himself, while Holkar received in part payment the rich district of Rāmpura, which was thus lost to Mewār.

The Marathās
gain footing
about
1745.

Thenceforward it became the custom for the redress of any real or supposed wrong to call in the aid of the Marathās, who thus obtained a firm footing in the State and became the referees in all disputes (deciding of course, in favour of the highest bidder) and the virtual rulers of the country supporting their armies by devastating the villages and levying yearly contributions on the inhabitants.

The successors of Jagat Singh were his eldest son Pratāp Singh II (1761-64), his grandson Rāj Singh II (1764-61) his second son Ari Singh II (1761-63), and another grandson the son of the last named, Hamir Singh II (1773-78). Throughout their rule the ravages and exaction of the Marathās continued. The country had become so impoverished that Rāj Singh was compelled to seek pecuniary aid from the Brahman collector of the tribute to enable him to marry the Rāthorchi Itām daughter. Soon after Ari Singh's succession the forces of Holkar under pretext of recovering arrears advanced almost to the capital and were only checked by a payment of fifty-one lakhs. In 1764 a famine afflicted the land flour and tamarinds were equal in value and were sold at the rate of a rupee for one pound and a half. A few years later the nobles formed a party to depose Ari Singh and set up a youth called Rātna, alleged to have been the posthumous son of Sawai Jai Singh. To succeed in their designs, they called in Sindhiya who after defeating Ari Singh in a seven battle near Ujjain in 1761 invaded Udaipur city which was saved only by the talent and energy of the minister Amar Chand.

the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiala troops, who escorted them to a place of safety in Patiala territory. They were hospitably treated by the Patiala authorities until the restoration of order enabled them to return to Sirsá. The only Europeans left at Sirsá were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law, Mr Fell, Assistant Patiala. These gentlemen were not in Sirsá when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsá by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chhatrávān, a small village beyond Sohawála. The mutineers, when left to themselves, plundered the treasury of some Rs 8,000, but without much other violence marched off to join their comrades at Hānsi. The Hindu inhabitants of the town of Sirsá fled in dismay, chiefly to Bikaner territory, and the Muhammadan population of the surrounding villages rose *en masse*, and began to plunder the town and the neighbouring Hindu villages. The Tahsildár of Sirsá, the Revenue Sarishtadár and the Kotwáli Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them were afterwards recovered, and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

The Ranghars and Pachhadas of Hissár and the Bhattis of Sirsá at once took advantage of the subversion of British rule to revert to their old predatory habits, and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore, and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore of the events which had transpired at Hissar and Sirsá. On the 8th June the General marched towards Sirsá with a force of 550 men with two guns, and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odbán on June 17th, when some 5,000 Bhattis attacked the advancing force, but were decisively routed. On the 18th the village of Chhatrávān, where Captain Hilliard and his brother-in-law, Mr Fell, had been

Treaty with
the British
Government,
1818.

At length in 1818 the British Government resolved to extend its influence and protection over the States of Rajputana and Bhim Singh eagerly embraced the opportunity. A treaty was concluded on the 13th January 1818 by which the British Government agreed to protect the principality of Udaipur and to use its best exertions for the restoration* of the territories it had lost when this could be done with propriety the Maharajah on his part acknowledged British supremacy and agreed to abstain from political correspondence with other chiefs or States to submit disputes to the arbitration of the British Government, and to pay one fourth of the revenues as tribute for five years and thereafter three-eighths in perpetuity. In 1836 however the tribute was fixed at three lakhs in the local currency and in 1846 this was reduced to two lakhs (Imperial).

Captain (afterwards Lieut. Col.) James Tod whose valuable book *The Annals and Antiquities of Rajastan* is a widely known in Rajputana as the *Todiana* was the first Political Agent appointed to Udaipur. As the country was utterly disorganised and decided interference was necessary for restoring the State to prosperity he was directed to take the control of affairs into his own hands. The result was that the net revenue increased from about Rs. 441,000 in 1819 to nearly Rs. 880,000 in 1831 but on this amount interest charges being gradually withdrawn the State again became involved in debt by the British tribute remained unpaid with arrears amounting to nearly eight lakhs and the incoming revenue was anticipated. It became necessary again to place the administration of the State in the hands of the Political Agent. The Maharajah was given an allowance of Rs. 1,00,000 a year and all districts were reorganised with regular payment of the tribute and liquidation of arrears. The legislation on his part which the British were required although the result of the war improved was only sufficient for a temporary measure and he had to gradually fall upon the State in individual acts within the State and in 1836 therefore the authority of the Maharajah was completely ended and the duties of the Political Agent were again withdrawn but within a month extraordinary measures were applied and the State was saved from bankruptcy and the roads were again open to all the great travellers.

Maharajah Bim Singh died on the 11th March 1838 having learnt nothing but misery for the last ten years from poverty. He died totally blind and was known only by touch and he was accompanied by the royal physician and four eunuchs. He was succeeded by his son Jawah Singh who gave himself up to idleness and to women. Within a few years the tribute had again to be paid by the British Government and the State was again in debt and the revenue was insufficient to pay the interest.

Maharajah
Jawah Singh,
1838-39.

down, but the Hariána Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissár district for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in 7 villages were forfeited, among them being Mángali and Jamálpur, while fines were levied on as many more. At the same time many Máfi grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes of the population at this trying period is worthy of notice. The inhabitants of the towns and the Bágrí villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmáns of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less spirited neighbours.

The Ranghars of the district, especially those who were Musalmáns, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts, and many of these returning to their villages helped to fan the flame of insurrection. The rebels, however, could never make any stand against disciplined force, and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Játs, Sikh and Deswáls, maintained a strictly defensive attitude, and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and custom's peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiala and Bikaner sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States which should never be forgotten. They also afforded a ready refuge to fugitives, and treated them with hospitality.

unclasped the ornaments with which she was profusely decorated and flung them to the right and to the left amongst the crowd. On reaching the Mahāsati, in a space closed by tent walls, the corpse was unrobed and the slave girl seating herself with the head of the lifeless body in her lap was huilt up, as it were with wood steeped in oil. The *landis* or canvas walls were then removed and the pyre lighted and as the flame shot up bright and fierce the crowd around raised a great clamour which lasted until the dreadful scene was over.

The writer of the above Colonel W F Eden the Governor General's Agent, concluded by remarking — Shocking as this *sati* was felt to be, the fact that every wife hail, for the first time in the annals of Mewār declined to die on such an occasion cannot but react favourably on the feelings and sentiments of other Rājput families."

Mahārāna
Shambhu
Singh,
1861-74.

Mahārāna Sarup Singh was succeeded by his nephew Shambhu Singh to whom the privilege of adoption was guaranteed in 1862 by the British Government. During his minority the administration was carried on by a Council with the aid of the advice of the Political Agent but this body worked badly and it was eventually found necessary to entrust greater power to the Agent. This measure was attended with success. Many reforms were introduced: the civil and criminal courts were placed on a more satisfactory footing; life and property were better secured by the formation of police; the jail was reorganised; a high school established and the hospital was improved. Public works received attention and roads to Nimach and Devari were constructed. Moreover the revenues were so economically managed and supervised that, when the reins of government were handed over to the young chief in November 1865, the cash balance in the treasury exceeded thirty lakhs. Thereafter affairs continued to progress satisfactorily. The Mahārāna's liberality and good management during the famine of 1869-69 met with the cordial approval of Government and he was created a G.C.S.I. in 1871; he died however at the early age of twenty-seven on the 7th October 1874.

Mahārāna
Sajjan Singh,
1874-81.

Sajjan Singh his first cousin was selected as his successor and the choice was confirmed by the British Government. Objections to the succession were raised by his uncle Sohan Singh who in spite of repeated warnings refused to tender his allegiance to the Mahārāna, and as he continued to set his authority at defiance a small force of Udaipur troops, aided by a detachment of the Mewār Bhil Corps, was sent to reduce his fort of Bāgor. Sohan Singh surrendered without a shot being fired and was removed as a State prisoner to Jaipur but was allowed to return to Udaipur on certain conditions in 1880.

Sajjan Singh being a minor the State was managed for about two years by a Council aided by the Political Agent but he was invested with ruling powers on the 18th September 1876. He attended the Imperial Assemblage at Delhi in January 1877 when his salute was raised from nineteen (the usual salute of the Mahārāna) to twenty-one guns. In 1879 the Darlās agreed to

waste In 1827 the Sikh Chiefs took possession of Abohar and the tract around it

CHAP 1. B.

History
Encroachments
of the Sikhs.

The notice of Government was drawn to the unsettled state of the border in 1818, and again a few years later by the District officers, but no definite action was taken. In 1819 an attempt was made to establish a sort of military colony, especially in the Ghaggar tract, by giving revenue-free grants of waste land to the officers and men of the cavalry regiments, disbanded after the Pindhari wars. The attempt to stop encroachments in this way was only partially successful, as the grantees or *sukhlambars*, as they were called, did not in many cases take up their grants for many years. Most of them were natives of the Doab, and did not relish the idea of settling in a wild and desert country, and even now most of their descendants are non-residents.

The following account of the dispute with Patiala is abridged from pages 163—180 of Griffin's "*Rájás' of the Punjab*" It was not till 1835, when Sir C Metcalfe was Lieutenant-Governor of the North-Western Provinces, and Mr William Fraser, Resident at Delhi, that it was determined to bring the matter to a settlement. The Collector of the district, Mr Ross Bell, was selected for the duty, and certain principles were laid down for his guidance. These were that whatever belonged to Patiala at the time of British conquest of Hariána in 1803 should be adjudged to that State, and whatever belonged to the Government which the English had superseded should be adjudged to the latter. With regard to the district of Fatahábád and the portion of the Bhatti country conquered in 1810 and to the remaining portion of that country conquered in 1818 the same principle was to hold good, and the status of those years to be maintained, the Sikhs retaining all that they held in these two portions of the country, respectively, prior to 1810 and 1818. Mr. Bell's report bears date 15th September 1836. His conclusions may be summarized as follows—Hariána, including the Bhatti territory (or Bhattiána) was made up of 19 districts, all of which were nominally subject to the Mahiattás in 1803. Beri, Rohtak, Mahm, Hānsi, Hissár, Agioha, Barwála, Siwani, Báhal, Ahrwán, Fatahábád, Sirsá, Ráma, Bhatner, Safidon, Dhatrat, Jamálpur, Tohána and Kasúhán. Of these the first 10 were considered by Mr Bell to have passed into British possession from the Mahrattás in 1803, and were at once adjudged to the English Government. Sirsá, Ráma and Fatahabád required subsequent reconquest from the Bhattis, and the question of the right to these was to be decided according to the status of 1810 and 1818. Bhatner never came under British rule, and was not included in the present controversy. It now forms an integral portion of Rájputána. Safidon and Dhatrat had

The dispute
with Patiala

fifteenth century as well as several temples and palaces. Ancient temples, many of which are exquisitely carved, exist at Baroli near Bhainsrogauih at Byolia at Menāl near Begun and at Eklingi and Nāgda, not far from Udaipur city. These are all described in Chapter XXI.

Rania and Abohar, was separated from Hissar and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhattiana, subordinate to the Political Agent at Ambala. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any doubtful points; and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiala and other Sikh Chiefs had forfeited by their conduct all claims to consideration. The Raja of Patiala had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled, he had thrown every obstacle in Mr. Bell's way, and had thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land, could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiala had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissar district, lying principally in the neighbourhood of the Ghaggar, and his proposals

CHAP. I, B.

History

The dispute
with Patiala.

	No	Cultiva- tion in acres.	Total area in acres.	Approx- imate annual value in rupees
Villages to be restored	119	99,403	272,415	90,000
Villages to be retained	147	68,786	623,255	60,000
Total ..	266	168,191	525,639	1,50,000

were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissar district was concerned. Mr. Conolly reported

also upon the Bhattiana or Sirsa frontier. Here he was inclined to give up 40 or 50 villages, but the want of an accurate map prevented him from making definite proposals. The Maharaja of Patiala, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to

suffered severely during and immediately after the great famine of 1899-1900 but it has never been suggested that the rate of mortality was as high as 70 per cent. on the contrary in the official famine report the rate was estimated at from 25 to 30 per cent. Lastly it has been recorded that in 1891 the enumerating staff did not venture to enter many of the more inaccessible villages, but were content to record as the number of huts any figure given them by the first inhabitant whom they happened to meet instead of as in 1891 obtaining that information direct from the headman. It would seem therefore, that the number of unenumerated Bhils was over-estimated in 1891.

Census of
1901.

The last census took place on the night of the 1st March 1901 except in the Bhil country where the enumeration was taken during the day in the last fortnight of February because counting by night in large straggling villages extending often for miles through dense forest was impracticable. It was believed that the famine relief measures which had recently been undertaken for their preservation, and the large grants of clothing seed and cattle unostentatiously given to them by the committee of the Indian Famine Fund had rubbed off a great deal of the shyness, savagery and distrust of the Bhils and the result proved the correctness of this view. It was explained to them that one object of the counting was to ascertain how many people might require food in the next famine and this *argumentum ad ventrem* assiduously applied by the supervisors, appears to have been most effective.

The census of 1901 was thus the first complete one taken in Mewār and the total number of inhabitants was found to be 1,018,805 or 890,203 less than in 1891. For reasons already given it is doubtful if the decrease in population was as much as 45 per cent. but it was certainly very great and was due to a series of indifferent seasons culminating in the famine of 1899-1900 and to a severe type of malarial fever which prevailed in the autumn of 1900 and is said to have carried off more victims than the famine itself.

Density

The density per square mile in 1901 was 80 as compared with 70 for Rājputāna as a whole this low figure is largely due to the scattered nature of the villages in the wild hilly country in the west south west and south.

Towns and
villages.

At the last census the State contained fourteen towns including the small cantonments of Kherwāra and Kotra and 6,070 villages. The total number of occupied houses was 251,114 and the average number of persons per house was 3.7. Of the towns one (Kotra) had a population of less than 1,000 six between 2,000 and 5,000 five between 5,000 and 10,000 and one between 10,000 and 50,000 and one (the capital) between 40,000 and 50,000. The urban population numbered 111,799 or nine per cent of the total population of the State the average number of houses per town was 2,804 including and 2,066 excluding the capital while the average number of persons per house was only 2.4—an extremely low figure.

Of the villages 681 or more than 94 per cent contained less than 500 inhabitants each 253 had between 500 and 1,000 and

decided that it had not belonged to Bíkáner, but had been successively under the Delhi Government and in the hands of the Bhattis. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claims of the Bíkáner Rája to the Tibi villages between Bhatner and Ránia was rejected.

CHAP I, B
History.

Encroachments
from Bíkáner

In 1837 the tract of country included in the former Sirsá tahsíl with other territory subsequently ceded to Patialá was separated from Hissár and created into a separate jurisdiction, called Bhattiána, which was placed under a separate Superintendent. In 1838 the pargana of Darba, including the sandy tract now in the Sirsá tahsíl to the south of the Ghagggar, was transferred from Hissár to Bhattiána. In 1847 the small pargana of Rori, confiscated from the Rája of Nábha for lukewarmness in the Satlaj campaign, was confiscated and attached to the tract.

The changes
in the boundary
of the district,

In 1858 the district of Bhattiána and Hissár with the rest of the Delhi territory were transferred to the Punjab, and the district of Bhattiána was henceforth known as that of Sirsá.

In 1861, 24 villages of the Mehám Bhiwáni tahsíl of Rohtak were transferred to the Hissár district, 18 including the town of Bhiwáni, to the present Bhiwáni tahsíl and 6 to Hánsi. In addition to this, 5 villages confiscated from the Nawáb of Jhajjar for misconduct in the mutiny, were in the same year added to the Bhiwáni tahsíl, and 12 villages received from the Mahárája of Jind in exchange for certain villages in the Thánesar (Karnál) district were added to the Barwála tahsíl. The Tibi villages, 42 in number, were also made over to Bíkáner in recognition of mutiny services.

In November 1884 the Sirsá district was abolished and the whole of the Sirsá tahsíl, consisting of 199 villages and 126 villages of the Dabwáli tahsíl, were added to the Hissár district and form the present Sirsá tahsíl. With effect from March 1st 1889, 15 villages, forming a detached block of British territory, and known as the Budláda *iláka*, were transferred, from the Kaithal tahsíl of the Karnál District and added to the Fatahábád tahsíl of the Hissár District. No transfer of territory to or from the district have taken place since that date.

The Barwála tahsíl containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsils, 13 villages going to Hánsi, 24 to Hissár and 102 to Fatahábád. At the same time 13 villages were transferred from the Hissár to the Bhiwáni tahsíl, and a sub-tahsíl was established at Tohána in Fatahábád.

years there have been three outbreaks. That of 1900 was of a severe type and the mortality at the capital and in the Hilly Tracts notably at Kherwāra, was very high.

Plague.

Bubonic plague (*mahūlī* or *gānth li mandagi*) first visited the State towards the end of 1836 attacking some villages south of Gangāpur such as Lakhora and Lakhmūwās, as well as Hānkroli further to the south west. The disease is said to have been introduced by an astrologer from Pāb (in Jodhpur) where it had been raging for some months and to have claimed a few hundred victims but it died out by the beginning of the hot weather of 1837. The present epidemic started in Bombay in 1896 and, excluding seven cases which were detected at various railway stations between 1898 and 1902 and were promptly isolated, Mowār remained free for seven years. In August 1903 however the disease was imported from Indore to Rajniwās, whence it spread to the neighbouring villages and two months later appeared in Chhoti Sādn. Since then, plague has continued almost uninterruptedly up to the present time (April 1904), and all parts of the country have at one period or another been afflicted such as Jahāzpur, Bhilwār, Kumbhālgarh, Nathdwārā, Udipur, Rajnagar, Salumbar, Chitor, Chhoti Sādn, Bari Sādn etc. Including cases among railway passengers there have altogether been 175 seizures and 11,203 deaths up to the end of March 1904. The only measures taken by the Darbār to deal with the disease have been the vaccination and disinfection of houses and the segregation of sufferers. Inoculation has not been attempted.

Infirmitiee

The census report shows 191 persons to have been afflicted in 1901 namely nineteen insane twenty seven deaf and dumb 140 blind and five lepers. These figures show an enormous decrease since 1891 when the number of afflicted persons excluding deaf mutes who were not recorded was returned at 2,676 of whom 416 were insane 8 were lepers and no less than 2,231 were blind. The latter figure is doubtless mainly responsible for the diminution in the number of the infirm who dependent as they always are on the help of their relatives or on private charity were probably among the first to succumb but the reduction of 94 per cent. in the number of the blind is a considerable extent due to the spread of vaccination and the greater reliance of the people to resort to the hospital where they receive full medical treatment.

Sex

The proportion of females to 1000 males has risen from 81 in 1881 to 912 in 1891 and 914 in 1901. Of the total population at the last census 532,046 or more than 91 per cent. were male and 456,891 females and the returns show that in all except the district of Sheopur (Fatehgarrh) where females were in a majority of the population though in the 7 tehsils of Kumbhālgarrh and Sarsa all the tehsils of Bhainiargarrh and Kargali the numbers were practically equal. Taking the population by religion the proportion of females to 1000 males was 8 among Musalmāns 84 among Hindus 11 among Jains and 11 among Hindus. The latter figure is rather high for the country.

Section C.—Population.

Hissár has a density of total population on total area of 149 8 persons to the square mile and stands eighteenth among the 28 districts of the Province. The district stands last of all the districts in respect of the pressure of rural population on the cultivated area with 167 2 persons to the square mile and twenty-fourth in respect of the pressure on the culturable area with 139 9 persons to the square mile. Although the pressure of the population is not great viewed from these standpoints, yet looked at from the point of view of productive capacity, the district has as dense a population as it can support. Any further increase in population must be viewed with anxiety unless it is the result of a large increase in the area irrigated.

CHAP I, C.

Population.

Density
Table 10 of
Part B.

Tahsils	Rural population, 1901	Density.	The population and density of each tahsíl is shown in the margin, the density being that of the rural population on the total area.	* Density by tahsils
Hánsi ..	162,410	203·0	Hánsi, which is both the richest, most irrigated and most developed tahsíl in the district, has far the largest rural density, and is approaching the limit of development in this respect.	
Bhiwáni .	88,512	118 0		
Fatahábád	168,135	159 6		
Hissár	111,136	137 2		
Sirsa ...	133,529	80·9		

The Fatahábád tahsíl comes next in spite of its containing some of the most backward parts of the district. A considerable area in it is watered by the Sirhind and Western Jamna Canals and the Ghaggar river, and this combined with the unthrifty habits of the Pachhádás, who form a large part of the population, and are content with a low standard of living, accounts for the comparatively high density in this tahsíl.

The pressure of population is, however, by no means excessive, and the gradual increase in the area irrigated will doubtless cause a large increase in population in the near future. In Hissár the low density is to be accounted for by the Hissár Bír, which consists of some 67 square miles of waste land. In this tahsíl also we may expect an increase in the population in the coming decade, due to the development of irrigation.

In the western portion of the Bhiwáni tahsíl characterized by a light soil which is easily, and as a fact has been to some extent, exhausted, population has been decreasing for a considerable period. Little, if any, increase in rural density will take place in this part.

Mahājans

The Mahājans or Banās or Vamys are by occupation, mostly shopkeepers, traders and money lenders, but many are in the service of the State, and not a few follow agriculture. By religion more than two-thirds of them are Jains. The principal subdivisions of this caste found in Mewār are the Oswāl and the Maheśrī.

Brāhmins

The Brāhmins come first on the list of social precedence they perform priestly duties, or are engaged in trade, agriculture, and State or private service. Many of them live by begging or hold land free of rent. Their various septs or *gotras* have never been recorded at any census, but the Pālīwāl, Bhat Mewārī, Gūjār Gaur and Audichya are said to be the most numerous.

✓Rājputs.

Included among the Rājputs are 161 Mussalmāns enumerated chiefly in the Badnor estate close to the Merwār border but of them nothing can now be ascertained the number of Rājputs proper is therefore 9106 or about one-eleventh of the population of the State. They are, of course the aristocracy of the country and as such, hold the land to a very large extent, either as receivers of rent or as cultivators, and they are proud of their warlike reputation and punctilious on points of etiquette but as a race they are inclined to live too much on the past and to consider any occupation other than that of arms or government as derogatory to their dignity. As cultivators, they are lazy and indifferent and look on all manual labour as humiliating, and none but the poorest classes will themselves follow the plough. The census report of 1901 does not tell us the disposition of the Rājputs of Mewār by clans but it is believed that in addition to the *Seodias*, the Rāthors the Chānbāns, the Jhālās and the Pōnwārs are most strongly represented. The *Seodia* clan is of course the most numerous and is divided up into a number of septs or families, the more important of which are called Chondāwat, Rānāwat, Sārangdevot and Shaktāwat. The Chondāwats are the descendants of Chonda, the eldest son of Rānā Lakhā, who in 1397 surrendered his right to the *gadda* in favour of his younger brother Mohal the most influential members of this family are the Rāwats of Salūmbar Deogarh Begūn, Amet, Bhainsrorgarh Kurābar and Asind all of whom are nobles of the first class. The Rānāwats are all those families (except the Shaktāwats who form a separate sept) descended directly from Rānā Uday Singh or any subsequent Rānā, and include the Rājās of Banora and Shāhpura and the Mahārājs of Kargali and Sivratī. The Mahārājas of Udaipur are always selected from the numerous descendants of Singrām Singh II now represented by the Kargali, Sivratī, Nūtāwāl and Ilādhār houses the last two being offshoots of the Bāgor estate which is now *khāla*. The Sārangdevots take their name from Sārangder a grandson of Rānā Lakhā, and their principal representative is the Rāwat of Kānor while the Shaktāwats are called after Shakti, a son of Rānā Uday Singh and the head of the house is the Mahārāj of Bhindar. The other Rājput clans mentioned above are all represented among the first class nobles indeed, the Jhālā supply the senior noble of the State in the person of the Rāj of Bari Sadri, and

The following remarks on the fluctuations of population of the district by details of tahsils are reproduced from the Census Report of 1901.—

CHAP I, C.

Growth of population.

Tahsil	Population			Percentage of increase or decrease	
	1881	1891	1901	1891 on 1881	1901 on 1891
Total for the District	672,569	776,006	781,717	+15.4	+7
Hissar	98,106	122,299	128,788	+24.7	+5.3
Hansi	130,614	165,689	178,988	+26.8	+8.0
Bhiwani	103,556	127,794	124,420	+23.4	-2.6
Fatahabad	183,828	181,638	190,921	-1.2	+5.1
Sirsá	150,465	178,586	158,651	+14.7	-11.2

This inset has been slightly modified

1 per cent on the population of 1891, but two of its tahsils, Bhiwani and Sirsá, show decreases of 3,365 and 19,935 souls, respectively. Bhiwani town shows a small increase and Sirsá town a decrease of only 615 people, so the decrease can in neither case be attributed to the decay of the smaller towns noticeable elsewhere.

"Of the population of the district (781,717) 637,186 or 81.5 per cent are district born as against 628,696 or 81 per cent of the population in 1891, which shows that immigration was both absolutely and relatively less in March 1901 than it was in February 1891. This is so far satisfactory.

"Examination of the figures of increase or decrease by sexes also appears to show that the effect of the famines on the population has been far less than one would have anticipated.

Tahsil	Increase + or decrease — by sexes	
	Males	Females
Hissar	+4,272	+2,212
Hansi	+6,543	+6,703
Bhiwani	-1,723	-1,637
Sirsá	-11,403	-8,532
Fatahabad	+5,575	+3,703

"In tahsil Hissar two-thirds and in Fatahabad three-fifths of the increase is composed of males, and in Hansi the added females only slightly out-number the males. Again, in Bhiwani and Sirsá the decreases among the females are not so great as among the males, and thus it would appear that the male has migrated from the dry, famine-stricken tahsils of Bhiwani and Sirsá to the irrigated tracts more readily

cholera, smallpox or cattle diseases and all of these ghostly elements require to be diligently propitiated by means of offerings and ceremonies in which magic and witchcraft play an important part. The Animists of this State are either Bhills or Minās and the above definition is applicable to the case of the majority but, on the other hand, there are many hovering on the out skirts of Hinduism, who worship the different deities such as Mahādeo Devī Bhairon Hanumān etc., and some who have great faith in the Jain god Rakhabhānāth whom they call KALAJI from the colour of the image in the famous shrine at Rakhabh Dev in the south west of the State.

Jains

The main Jain sects are the ancient divisions of the Digambara, whose images are unclothed whose ascetics go naked and who assert that woman cannot attain salvation and the Svetāmbara who hold the opposite view regarding women, and whose images are clothed in white. There is an offshoot from the latter known as Dhūndia, which carries to an extreme the doctrine of the preservation of animal life, and worships *gurus* instead of idol. Of the 64,623 Jains in 1901 more than 45 per cent. returned their sect as Dhūndia 32 as Svetāmbara and about 22 per cent. as Digambara.

Muslims.

The Muslims numbered only 40,079 and of these over 12,000 were Sheikhā, 10,000 Pathāns and 4,000 Bohrās. Only the two main sects the Sunnis and Shiāhs, were represented at the last census and 89 per cent. of the Muhammadans belonged to the former. The Sunnis accept the authority of all the successors of Muhammad whereas the Shiāhs look upon the first three Abu Bakr Omār and Othmān, as interlopers, and regard Ali, Muhammad's son in law as the first true Khalifa.

Christians.

The Christian community has increased from 130 in 1881 and 137 in 1891 to 243 in 1901. In the year last named 184 were Natives, 48 Europeans and 11 Eurasians. Of the Native Christian 90 were Presbyterians, 61 Roman Catholics, and 23 belonged to the Church of England. The United Free Church of Scotland Mission has had a branch at Udaipur city since 1877. It maintains three schools for boys four for girls, and a fine hospital which is deservedly popular. The Church Missionary Society established a branch at Kherwāra in 1881 and supports three primary schools for boys. The State is included in the Anglican see of the Bishop of Nagpur and as far as the Roman Catholic Church is concerned, lies within the Prefecture of Rājputāna, which was established in 1891-92 and is administered by the Capuchin Fathers of Paris. The Prefect Apostolic has his headquarters at Agra.

Occupations

At the last census, more than 50 per cent. of the people returned some form of agriculture as their principal means of subsistence. Thus 50.8 per cent. were either landlords or tenants, 4 per cent. field labourers and 0.11 per cent. growers of special products chiefly fruits and vegetables. In addition, over 20,000 persons (or 10 per cent.), who mentioned some other employment as their chief source of their livelihood were also partially agricultural, and a further 2.71 per cent., shown under the head of general labourers were dependent on

HISSAR DISTRICT.]

Migration

[PART A.

The following table shows the effect of migration on the population of the district according to the census of 1901 —

CHAP I, C.
Population.
Migration.

Immigrants—

		Persons	Males	Females.
(i) From within the Punjab and North-West Frontier Province ..		85,591	32,485	53,106
(ii) From the rest of India .		58,867	27,755	31,112
(iii) From the rest of Asia ...		24	20	4
(iv) From the other countries ..		49	34	15
Total immigrants ..		144,531	60,294	84,237

Emigrants—

(i) To within the Punjab and North-West Frontier Province		99,120	38,679	60,441
(ii) To the rest of India .		13,987	6,918	7,069
(iii) Total emigrants .		113,107	45,597	67,510
Excess of immigrants over emigrants		31,424	14,697	16,727

Districts, States and Province	Persons	No of males in 1,000 immigrants.
Lohdru	3,309	413
Rohtak	14,037	338
Gurgāon	2,955	411
Delhi	1,222	449
Karnal	3,956	354
Ferozepore	4,341	439
Patiala	33,050	370
Nabha	2,037	457
Jind	15,930	338
Rajputana, with Ajmere Merwara	55,023	462
United Province of Agra and Oudh	3,125	619

The bulk of the immigration is from the districts, States and Province in India noted in the margin.

enclosure with rooms ranged round the sides. The Bhils build their own huts, thatching them with straw and leaves, and in rare cases with tiles, while the walls consist of interwoven bamboos or mud and loose stones. These huts are neat and comfortable and standing as they do on separate hillocks or ridges, are also healthy.

Disposal of dead

Hindus cremate their dead as a rule, but some of the ascetics, such as Gosains and Sanyāsīs, are buried and generally in a sitting posture. The Bhils almost invariably burn their dead but boys and virgins and the first victim of an outbreak of smallpox are buried. The latter custom is to propitiate the goddess Mātā and if, within a certain time, no one else in the village dies of the disease the body is disinterred and burnt. The Musalmāns always practise inhumation and erect memorial-stones or buildings.

Amusements

Apart from cricket and lawn tennis which are played only at the capital, the chief games of the younger generation are blindman's buff *daś-bist* (a kind of hockey), *gall dandā* (tip-cat), top-spinning (called *bhanterā*) hide-and-seek and marbles. Kite-flying is practised by both children and adults: the object of the players is to cut each other's strings, and for this purpose they are glued and dipped in powdered glass or mica, so that by sawing the cord up and down in one spot the rival string is cut in two. The indoor amusements are chess with some variations from European rules, several card games and *chopar* a kind of backgammon played with cowries and dice.

The wealthier Rājputs are fond of shooting but, speaking generally, use only the rifle, while the Bhils are no mean archers and in their own particular way got a certain amount of sport yearly. But for the adult rural population as a whole there are no amusements and relaxations and the monotony of their daily life is varied only by an occasional marriage or the celebration of one of the annual festivals.

Festivals.

The Hindu festivals observed in Udaipur are described at length in Todd's *Annals and antiquities of Rājasthan* Volume I Chapters XXI and XXII. The principal are the Vasant Panchami, or celebration of the commencement of spring early in February, the well known Holi in March, the Gungor in honour of Gauri or Pārbatī, the goddess of abundance, kept with great brilliancy at the capital just after the Holi, the Tīj (or third of Śāwan being the anniversary of the day on which Pārbatī was after long austerities, reunited to Śiva) and the Rākhi (when bracelets are bound on as charms to avert evil) both occurring about July or August, the Dasahra in September or October, the Dewālī in the following month, and the Shakraut (or autumnal equinox) a few days later. The chief Muhammadan festivals are the Muharram, the anniversary of the death of Hasan and Husain, the Id ul Fitr marking the end of Ramzān, the month of fasting, and the Id uz Zuhā commemorating the sacrifice of Ishmael by Abraham.

Consecra- ture

Among some of the higher and middle classes of the Hindus it is the custom when a child is born to send for the family priest or a trolōger who, after making certain calculation, announces the initial letter of the name to be given to the infant. The children are usually called after some god or goddess or the day of the week or some jewel or

Gain or loss by intra-Provincial migration.

Comparison with the figures of CHAP I, C. 1891 shows that the district lost, by intra-Provincial migration alone, 13,529 souls in 1901, while in 1891 it had gained 2,238.

Population. Table 12 of Part B.

Tahsil	1901.	1891
Total	-18,529	+2,238
Chenáb Colony ..	-1,824	.
Pahāla ..	+8,496	+8,736
Jind ..	+4,091	+2,440
Lohāru	+2,287	+1,205
Gurgāon ...	+1,722	+2,170
Ferozepore ,	-17,169	-9,052
Karnāl ...	-4,458	-2,636
Delhi .	-2,099	-715

Taking the figures for intra-Imperial migration, i e, those for migration in India both within the Punjab and to or from other Provinces in India, we have the marginal data.

Total 1901. +31,351

The following statement shows the age distribution per 10 000 of persons of both sexes —

Ages. Table 14 of Part B.

Age period	Males.	Females	Persons.	Age period	Males	Females	Persons
Infants under 1	104	101	205	25 and under 30	439	372	811
1 and under 2..	55	55	110	30 " " 35	424	373	797
2 " " 3	120	104	224	35 " " 40	280	221	501
3 " " 4	113	113	226	40 " " 45	379	380	718
4 " " 5	117	115	232	45 " " 50	192	139	331
5 " " 10 .	726	647	1,373	50 " " 55	241	220	461
10 " " 15 ..	737	613	1,350	55 " " 60	101	69	170
15 " " 20 .	567	445	1,012	60 and over	253	260	513
20 " " 25	497	464	961				

The quinquennial average of births is 28,939 or 37 per mille of the population. The highest number recorded was in 1899, Vital statistics. Average birth rate. Table 2-4 of Part B.

CHAPTER IV

AGRICULTURE.

General
conditions.

The character of the soil varies a good deal, but the limits of each kind are marked with tolerable distinctness. To the south along the hills the so-called black cotton soil largely predominates, and in the Chhoti Sadri *vala* in the south-east there is little else. It lies chiefly in wide level tracts and, where the surface of the country is undulating changes on the slopes to a brown or reddish loam of tile with irrigation but inferior otherwise to the black. In many parts, however the undulating ground is a mere thin crust of earth or rock, and is covered for mile upon mile with loose stones and boulders which choke the soil and render it poor and unproductive. Along the banks of rivers the soil is generally light and sandy but it is here that there is the greatest facility for irrigation and consequently that the best villages and most highly cultivated tracts are found. The Chitor *vala* also contains a good deal of black soil but near the hills the ground is red and stony. In Mandलगarh (in the east) and Jabalpur (in the north east) there is greater variety the surface is very undulating and the soil is often light and cor red with loose stones. The central and more southern districts exhibit the greatest diversity. If it may be seen wide plains of black soil and then an undulating tract of poor and rocky ground while, wherever a river flows on both sides are broad stretches of light sandy loam rendered fertile by irrigation and manure and bearing the most valuable crops.

Soil classification.

The soils may be divided into four classes namely—(i) the *kālā* or black of the level plains unquestionably the most productive of all (ii) the *blāri* the brown or reddish loam of the slopes (iii) the *retti* or light sand of the river banks—both of which though inferior in natural fertility to the black, yield a rich return to careful cultivation and (iv) the *raiti* or thin and stony surface of the undulations and the poorest and most unmanageable of them all. Of these classes, *blāri* is the most common and *raiti* the least so similarly among the districts Chhoti Sadri is the most fertile while the eastern portions of Mandलगarh and Jabalpur are the poorest. Another classification of the soil depending on the distance from the village is also recognised in the State the *th* roughly numbered homelands (*gorma*) being distinguished from the outlying fields (*randar* or *kānkari*).

System of
cultivation.

Agricultural operations are very simple and in the open country are of the usual kind. In the south the *gora* and *lāl* patches of the hills are embanked into successive steps or terraces which during the rain are so many swamps draining the inter-lying. On the hill slopes *ulār* or *ulāra* cultivation is practised by the *Chhāla*. The *gora*

particularly bad, those of them who can afford to do so shut up their houses and go to some other town or village where they have relatives or friends. They are thus liable to cause the infection to spread rapidly over the country. It is interesting to note (see margin) in this district that the female mortality, both of the general population and of children, does not greatly exceed the male, as it does in the adjoining district of Ferozepore, or in many other districts of the Province.

CHAP I, B.
Population
Average death
rates

Ages	Males	Females
0-1	99	96
1-5	77	83
5-10	33	85
All ages	487	498

The number of males in every 10,000 of both sexes is shown below :—

Sexes
Table 14 of
Part B

Census of				In villages	In towns	Total
All religions	{ 1881			5,425	5,339	5,414
	{ 1891	"	"	5,356	5,279	5,347
	{ 1901	"	"	5,361	5,266	5,349
Census of 1901	{ Hindus	"	"	5,389	5,294	5,378
	{ Sikhs	"	"	5,370	5,688	5,387
	{ Jains	"	"	5,247	5,056	5,184
	{ Muhammadans	"	"	5,286	5,196	5,273

Year of life	All religions	Hindus	Sikhs	Jains	Muhammadans
Under 1 year	965	963	795	814	1,004
1 and under 2	938	939	925	789	1,020
2 " " 3	872	867	783	794	907
3 " " 4	939	958	862	1,011	1,014
" " 5	953	964	912	1,169	1,031
Total under 5	957	949	846	913	975

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901

- Barley** Barley probably covers the largest area during the cold season. It is sown at the end of October or beginning of November and is usually watered once or twice before it is harvested in March. The yield per acre varies from five to thirteen cwt.
- Wheat.** Wheat, the staple food of the higher classes, is grown to a considerable extent, especially where the presence of the real black soil dispenses with the necessity for irrigation. It is sown and harvested at about the same time as barley and the out turn per acre is very similar but it requires rather more manure and receives from three to five waterings.
- Gram.** Gram (*Cicer arvense*) is another cold weather crop grown usually alone but sometimes mixed with barley when it is called *beghar*. It is not as a rule manured and is often grown on unirrigated land yielding about five cwt. per acre when irrigated it receives only one or two waterings, and the out-turn may be as much as twelve cwt. to the acre.
- Rice.** Rice is cultivated to a small extent during the rains in the valleys and on the slopes of the hills in the south and south west but it is of a coarse kind.
- Subsidiary food crops.** Numerous small millets are grown in the rains with the object of replenishing the stock of food at the earliest possible moment. The most important are *kangri kodri* (*Paspalum acrobiculatum*), *kuri* (*Panicum mitaceum*), *malicha* (*Elenusine coracana*) and *ajma*. The creeping pulse *mung* (*Phaseolus mungo*) and (*L. radiatus*) and moth (*P. aconitifolius*) are sown sometimes alone and sometimes with *joir* they are never irrigated rarely manured and yield about five cwt. per acre. The winter pulses, besides gram, are *masur* or lentil (*Ervum lens*), and *tur* or pigeon pea (*Cajanus indicus*).
- Oil-seeds.** The principal oil seeds are *til* or sesame (*Sesamum indicum*) *sarson* or mustard (*Brassica campestris*), and *alai* or linseed (*Linum usitatissimum*). *Til* is usually grown by itself as a rain crop but will sometimes be found mixed with *joir* or cotton. It is not manured and ripens in October or November. Mustard and linseed are sown at the beginning of the cold weather generally in lines through the fields of wheat barley and gram, or as borders thereto.
- Fibres.** Cotton is by far the most important fibre and is extensively cultivated in the open country. It is sown at the end of May or beginning of June is artificially irrigated at least once during the rains and is generally manured. The crop is picked in November December or even later and the average yield is said to be about three or four cwt. of *kapas* (seed and lint) per acre. *Sau* or Bombay hemp (*Crotalaria juncea*) is grown in small quantities in the rains and requires neither irrigation nor manure.
- Drugs and stimulants** The poppy is the most important and valuable of the cold weather crops, and in the south-east near Malwa used to be almost as common as wheat or barley but since the fall in price of opium in 1899 the average annual area under cultivation in the settled districts has been about 34 000 acres against 50 000 for the preceding five years. The season extends from October to March or April, and the crop though

súfa and *angan*, clothes are washed, all earthen vessels which have been used are broken and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom*, or sacred fire, in which the wood of the *jánd* and the *dhák, til*, barley and sugar (*khánd*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*gangajal*) mixed with cow's urine (*gáo muti*), cow-dung, milk and *ghí*, and he puts a little of the mixture on the hands of each member of the family.

CHAP I, C
Population,
Hindús.

The Brahman and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *báya* moistened in water and mixed with sugar. The father of the infant presents a *tiyál* or suit of clothes, consisting of a *ghagra* or skirt, an *angya* or bodice, and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*). The latter relative also washes the mother's nipple (*chuchi dhúlar*) for which she gets some jewels or a cow.

On the same day the various village menials bring the new-born infant toys typical of their respective callings, thus the Kháti's wife will bring a miniature bedstead, and will get Re. 1, she comes only in the case of a first-born son and not at all in the case of a girl. The Kumbhár brings a small earthen vessel, and gets some grain. The Lohár's wife brings a *panni*, or small iron ring for the foot, and for it receives a garment and some sweetened *báya*. The Dúm comes and recites the genealogy, and the Chamár brings a leathern *tágrí* and ties it round the boy's waist. The Nai puts some *dúbh* grass on the head of the infant's father or grandfather, and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *patra* or almanac, gives the father four names, beginning with the same letter, to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy and 2 annas in the case of a girl. The *sítal* ended by the rite of *hom* is the only ceremonial observance in the case of the birth of a girl. About a month after the birth, as soon as the mother can go out, the ceremony of *jalva piyan* is performed. The mother bathes, and placing a vessel of water and a cup (*lataṛa*) containing sweetened *báya* on her head, she goes to the village tank accompanied by the women and children of

former consists of a stout rod or pole, balanced on a vertical post and having a heavy weight at one end and a leathern bucket or earthen pot suspended by a rope to the other. The worker dips the bucket or pot into the water and aided by the counterpoise weight empties it into a hole from which a channel conducts the water to the fields to be irrigated. The indont is a basket covered with leather having a rope attached to each side. It is only used for shallow wells and reservoirs, and is worked by two men being merely dropped into the water and, when full raised to the surface.

do not greatly exceed those of females, and in many years are considerably less than the latter.

CHAP. I, C.
Population.

The statistics as to civil condition are contained in table 14 of Part B. Two important facts are proved, first that infant marriage is most uncommon, and, secondly, that the number of widows is very small compared with the number of persons married. The latter fact leads to the conclusion that widow remarriage is very common in the district. This conclusion is confirmed by independent inquiries I have made. The fact that women are less numerous than men has encouraged the practice of taking money for girls given in marriage. There are now very few classes of the community among which this practice is considered derogatory. In most cases the woman is a mere chattel. When yet a child she is betrothed, and a fixed sum is paid to her father when this ceremony takes place. Later on she is married, and more money passes. When she attains the age of puberty the *mukláwa* ceremony takes place, and she cohabits with her husband. If her husband dies, she husband's nearest agnate has the right to marry her by the *larewa* form, and if he refrains from exercising this right, either because he is married himself or for any other reason, he sells the girl to some other person. The woman herself has absolutely no voice in any of these transactions. Wherever she is she is treated as little better than a slave.

In her father's house she may have some love and affection bestowed on her, but in her husband's house she becomes the unpaid servant of all her husband's relatives. The most surprising thing about this system is the wonderful patience with which the women bear their lot. Now and again a wife will run away to her father's house if her husband beats her too frequently or makes her work too hard, but as the father, if he is an honest man, invariably returns his daughter to the husband, who does not hesitate to punish her for her escapade, this expedient is not often resorted to. It more frequently happens that a woman will run away with another man. This is not because she is immoral, but because the other man has promised her less work and fewer beatings than her husband gives her. Whenever such a case arises the injured husband always tries to get back the girl, but failing this he is quite content if he is paid the sum he gave for her, if he cannot get even this, he usually goes to law. He does not appear to be moved by any motives of honour or jealousy. He is merely annoyed because his chattel has been stolen, he would probably be equally vexed if a thief had raided his plough-oxen.

This peculiar relation between the sexes has produced the criminal known as the *barda-sarosh*. This man usually entices away wives from their husbands by promising them

carpenter and blacksmith somewhat less, while in the villages the ordinary artisan receives three annas a day and a meal consisting of a seer of flour and a little pulse and gñt. The village servants, such as potters, workers in leather and barbers are sometimes paid in cash but generally in kind.

Prices.

Table No. IX in Volume II. B has also been compiled from the official publication above mentioned, and shows for the State, as a whole the average prices of certain food grains and of salt for the periods 1873-80 1881-90 and 1891-1900 (excluding famine years) and for each subsequent year. There has been a general rise in prices since about 1888-89. The lowest price reached by wheat was in 1885 when it averaged nearly twenty two seers per rupee since then it has sold for about twelve seers, except in famine years. Similarly the price of barley has risen from 80½ seers in 1885 to an average of about twenty seers since, though in 1894 it was as low as thirty two seers. The price of *jowār* is available only from 1888 and has varied from thirteen to twenty nine seers with an average of about nineteen seers, while maize has, for the last twenty five years, averaged twenty or twenty-one seers per rupee. The price of salt is, of course regulated by the varying rate of duty and the cost of transport.

Gram is generally dearest in January and February when a considerable time has elapsed since the reaping of the last rain crops, and again in July when the rabi has been cut for more than two months, and the maize has not yet come in. In the same way grain is cheap for a month or so after harvest when the producer is forcing the sale to procure the means wherewith to pay revenue or rent. The development of communications now prevents the violent fluctuations in prices so common in old times and a striking feature in a year of famine is the approximation of prices of inferior grains to those of the better class. Thus in 1900 the average price of wheat was about nine seers, of *jowār* ten of barley 10½ and of maize 10½ seers per rupee.

Material
condition
of the
people

The material condition of the people residing in the rural tracts is not satisfactory as they were hard hit by the recent famine but the effects of that visitation are gradually disappearing. The majority of the cultivators are more or less in debt, and their general style of living, as regards dress, food, house and furniture is much the same as it was twenty or twenty five years ago. There is but little difference in this respect between the small cultivator and the day labourer except that the latter's clothes have probably to last longer his house is less costly and his cooking utensils are fewer in number. In the towns the standard of living has improved those engaged in trade are well off, and the middle-class clerk if he has few dependents can live in very tolerable comfort on his monthly pay of forty rupees.

After the betrothal is complete, the *sáwa* or *lagan*, i. e., an auspicious date for the wedding is fixed by the Brahman or *parohit* of the bride's family some five or six weeks before the marriage. The *Nái* is then again sent by the bride's father to the boy's father with a *tewa* or letter written on paper stained yellow, which announces to him the date or *lagan* fixed for the wedding. With the *tewa* the *Nái* takes Re 1 and a cocoanut, and also a *tryál* or suit of clothes for the bridegroom's mother. On the evening of the *Nái*'s arrival the boy's relatives are all collected, and the rupee and cocoanut (*náryal*) are presented to the boy, the *tewa* to his father, and the *tryál* to his mother. For several days before the marriage procession (*barát* or *janet*) starts from the boy's village he is feasted by his relatives in the village at their houses in turn, and on these occasions he receives the *bán*, i. e., his body is rubbed over by the *Nái* with a mixture (*batna*) of flour, turmeric and oil. The boy receives five, seven or nine *báns*, and the girl receives two less in her own house. The number of *báns* to be given is communicated in the *tewa* announcing the date of the marriage. The day upon which the first *bán* is given is called *haládhat*. The guests who are to accompany the *barát* are invited by receiving small quantities of rice, coloured yellow with turmeric. These guests assemble at the boy's village before the *barát* starts, and just before the start pay each their *neondha* (*neota*) or contribution to the expenses of the marriage.

CHAP I, C.
Population
Customs connected with betrothal and marriage
Hindus

The system of *neondha* or *neota* is a curious one; it will be understood by an example. *A* invites *B* to the marriage of his son. *B* presents a *neota* of Rs 5, if subsequently *B* has a marriage he will invite *A*, who will pay perhaps Rs 7 *neota* to *B*, the excess Rs 2 is called *badhau*, and *B* will have to pay at least this amount of *neota* to *A* on the next occasion of a marriage in *A*'s family. The account can be closed by either party on any occasion paying no more than the exact amount of the excess due from him. A very large sum offered as *neota* will be sometimes refused, in the fear that it will be difficult or impossible to repay it. Only those are invited as guests to the wedding who owe this *neota*.

Neota

The boy's maternal uncle (*mámu*) presents the *bhát* before the procession starts, it consists of clothes and jewels for the boy's mother, and is a free gift. He also presents clothes to the other relatives of the boy. The Brahman or *Sunnár* ties the *langan* or bracelet on the boy's wrist, and marshalled by the *Nái* the procession starts. At this point among the *Játs* the bridegroom's sister seizes his stirrup or the nose string of his camel as if to stop him, and she receives a small present as an inducement to let him proceed. *Thápas* or handmarks

jambolana), the fruit of which is much eaten and the wood used for planks *khair* (*Acacia catechu*) from the wood of which catechu is extracted by decoction and evaporation *khajur* or date-palm (*Phoenix sylvestris*) *malua* (*Basia latifolia*) from the flowers of which country liquor is distilled, while the timber is used for roofs and in the construction of carts *mukha* (*Schreberia swietenioides*) a rather rare tree the heart wood of which is valuable for furniture the gum yielding *salur* (*Boncellia thurifera*) the cotton tree or *aemal* (*Bombax malabaricum*) remarkable for its finely buttressed grey trunk, spreading arms and gaudy red flowers and *shilpi* (*Dalbergia sissoo*) yielding a hard durable wood used in house-buildings and carpentry.

Management.

The forests are not systematically worked. It is true that about seventy two square miles are said to be reserved but even here there is no real conservancy and the so-called reserves are kept chiefly for sporting purposes, and to a certain extent for the supply of firewood and fuel for State purposes. Elsewhere the people are permitted to cut wood and graze their cattle at will and forest fires rage throughout the dry months of the year. Thirty five or forty years ago the hilly tracts in the south west were beautifully wooded but the Bhils and others have cleared the ground in every direction and much mischief is being done almost daily. The *khāmī* and *Urasia* chieftains ignorant of the real value of their forest grant leases for a number of years to catechu and other contractors who come up from Gujarat and ruthlessly cut down trees. Reforestation is not yet thought of.

Establishment.

The forest establishment consists of a ranger for forest and four *jemadars* thirty four guard and three clerks and cost about Rs. 350 a month. A trained ranger from the Punjab was employed from 1880 to 1894 but was indifferently supported, and beyond the planting of trees along the sides of certain roads and the starting of a nursery or two little appears to have been done.

Revenue and expenditure.

During the six years ending 1900 the annual revenue and expenditure averaged about Rs. 15,000 and Rs. 8,000 respectively, a surplus of Rs. 7,400. In 1901 the revenue and expenditure were respectively Rs. 9,000 and Rs. 9,000 while the similar figures for the latest available year (1904) are returned as Rs. 15,000 and Rs. 10,000 or a surplus of Rs. 5,400 but it should be remembered that the value of the grass and fodder supplied for the use of the State department of horses etc. has not been included among the receipts.

Shifting cultivation by the Bhils is common throughout the forest area, and the form it takes is very injurious. It is called *dhār* or *dhārā* and has been described in Chapter IV. The minor forest produce consists of bamboo grass honey wax gum and several fruits and tubers.

MINES AND MINERALS.

Mowār is rich in mineral and metallic products and the latter have been attracted to the new areas which have lately been tried for so long again superior power and to run the machinery structures which would do harm or to the mining industry. The mines are royal property, the mineral rights are in the hands of the State.

the boy's right hand is put into that of the girl on which some *menda* has been rubbed.

CHAP I, C.

Population
The marriage
ceremony

The girl's Brahman then calls upon the girl's father to perform the *kanyādhan*. The latter then puts two *paisas* into the boy's hand and the girl's Brahman pours water on them, the father then says that he gives his daughter as a virgin (*karya*) to the bridegroom who accepts in a form of words called *sūsat*. The girl's Brahman then knots her *orkna* to the boy's *dopatta*, and the *phera* or binding ceremony then takes place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswālī Jāts the girl leads in the first three *phera*, and the boy in the last, the Bāgrīs reverse this, with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and girl sit down, their positions, however, being changed, the bridegroom now sitting on the girl's right.

While the *pheras* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *gñodān*, upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samdhi*). The girl's Brahman receives Rs 6 or Rs 7 for his share in the ceremonies. The bride is then given some *laddus* and goes into the inner apartments. The boy's *sera* is received by his mother-in-law, who gets Re 1, and he then returns to the *andalwāsa* leaving his *dopatta* still knotted to the *orkna* at the bride's house.

The day succeeding the *phera* ceremony is called *bandhār* or *badhār*, the bridegroom with the *barāt* is fed both morning and evening at the expense of the bride's father, and the same is the case on the next day when the *bidā* or formal departure of the *barāt* takes place. On that day the bridegroom's father proceeds to the bride's house, and presents the *bari* or present of clothes, jewels, &c. In the evening the *barāt* assembles at the bride's house, and the bride's father brings the *dān*, which consists of a bedstead, or *chārpari*, under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the *lamīns* some fees, and the *neota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barāt* takes place next morning. As the procession moves off the girl's mother puts a red handmark (*thūpā*) of *geru* on the back of the boy's father.

After cere-
monies,

Gem-stones.

The only precious or semi precious stones now worked are garnets, which occur in the Arivalli schists at several places in the Bhilwāra cila they are, as a rule, not of very good quality and the quarries are not as rich as those in the Kishangarh State. Veins of felspar or rather adularia, of a delicate pearly lustre traverse the granite near Banera, and agate jasper has been noticed in the same locality. The following have also been found — crystals of amethyst of no great value carbuncles Lydian stone or touchstone enclosed in calcareous rock in the valley of Udaipur and in other parts and rock-crystal abundant in the range running west of the capital.

as in the case of other Hindús If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date of *lagan* has been fixed, in place of the *tewa* or *puli chitthi*, a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relatives to those of the bridegroom.

CHAP I, C
Population
Marriage cere
monies among
Bishnois

After the arrival of the *barát* at the bride's village the *dhukáo* takes place as in the case of other Hindús. Instead of the *torán*, a rope is suspended over the door of the bride's house.

The marriage is performed at night. No *phere* are performed; the binding ceremony is the *pírí badal*, or exchange of stools by the bride and bridegroom, who also take each other's hands (*hathlewa*).

The marriage ceremony among Musalmán Rájputís differs somewhat from that in vogue among Hindús, although it is easy to see that they were one and the same, and that the Musalmán ceremony is the Hindu one changed to make it fit in with the Musalmán creed.

Musalmans,

As in the case of Hindús, after preliminary arrangements between the two fathers, the bride's father sends his *Nái* to the bridegroom's father, the *Nái* presents the bridegroom with Re 1 and clothes, and distributes sugar. A *tháli* or dish is placed on the ground into which the by-standers put money, and out of this the *Nái* takes Re 1 as a *neg* or fee. The boy's father gives him Re. 1 also and a *thán* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sindára*. This consists in the boy's father going with his *Nái* to the bride's house, taking with him a *hasli* and a garment for the latter, and also a *hansli*. The bride's father in his turn presents the bridegroom's father with a *pagri* and a *chúdar* or *thán*.

When the girl is sold, the betrothal (*ropna*) consists merely in an offer, and an acceptance of the girl for a price, together with part payment of the latter, amounting to at least Rs 20.

When the date of the marriage is fixed the *Nái* is sent by the bride's father with a yellow letter announcing the date, and in the case of a sale he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the *Nái* takes Re. 1 and a *rezu*, a kind

humanity rapidly rose from ruin, and in a few months contained 1 000 houses, half of which were occupied by foreign merchants and by 1822 the number of houses had increased to 2 700. Bales of goods the produce of the most distant lands were piled up in streets lately overgrown with grass, and a weekly fair was established for home manufactures. According to Tod the commercial duties yielded less than a lakh in 1810 and Rs. 17 000 in 1822.

Since those days not a little has been done to encourage trade. By the agreement of 1879 the Mahārāṣṭra ceased to levy transit-duty on salt in the following year customs-duties were abolished on articles classed under sixty-two heads and retained on ten articles only namely opium cloth cotton tobacco iron *mahar* sugar timber *ganja* and silk while on the 29th February 1887 in commemoration of Her late Majesty's jubilee the Mahārāṣṭra issued a proclamation abolishing transit-duties within his State on all articles except opium. The ordinary customs revenue is reported to be about Rs. 5 15 000 a year.

Exports and imports.

The chief exports are cotton wool opium *ghee* oil-seeds sheep and goat cooking oil and in good years cereals. The trade is chiefly with Bombay Calcutta Ajmer Bikaner and several places in Gujarāt. The main imports are salt from Sambhar and tobacco sugar piece-goods, cereals, metals, oil, rice and groceries from Bombay Gujarāt the United Provinces and the Punjab.

Trade centres, &c.

The principal centres of trade are Udaipur Bhilwara Chitor and Sumer and the trading classes are mostly Mahājans and Bohras though there are a few Brāhmins.

Internal trade.

For internal trade the Rājputāna Māhārā and Udaipur-Chitor Railways are largely used but when this is impracticable goods are conveyed in bullock-carts or on camel bullocks or donkeys. The mechanism of internal trade is simple. Markets are held at convenient local centres once or twice a week, and are attended by the population of the neighbourhood the greater part of the trade consisting of agricultural produce.

External trade.

The bulk of the exports and imports is carried by rail but no statistics of the external rail-borne trade is available. In the south-west the roads from Udaipur to Kherwara and from Kotra to Bikaner railway station in Sirohi are used to a small extent.

even this is often omitted. The mere fact of cohabitation and the acknowledgment by the man that the woman is his wife is ordinarily deemed sufficient to bind both parties.

CHAP I, C.
Population.
Karewa

Polygamy is exceedingly rare in this district even among Muhammadans, and polyandry, acknowledged as such, is non-existent, though it is not uncommon among Jâts and lower castes for a woman to be shared in common by several brothers, though she is recognized as the wife of only the eldest of them

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture and some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barât* halted on the outskirts of the bride's village, a mimic battle with *kankar* (pebbles) used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bridegroom's father in the *gora*, or in the village *chaunk*, looks like the vestige of a *panchayat* in which the village comes to terms with an attacking force. The red hand-mark put on the bridegroom's father as the *barât* leaves the village is certainly a token of the forcible abduction of the bride, and the ceremonies at the bridegroom's village after the return of the *barât* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor

Meaning of
the ceremonies.

The languages or rather dialects of the district, as tabulated in the Census returns, may be properly placed into three broad classes the Hindî (Hindustânî) dialect or dialects, the Bâgrî, and the Punjâbî.

Language.

Hindustânî includes Urdû, which is, of course, nowhere a rural dialect, but confined to the more educated classes in towns, and it is needless to dwell on its characteristics here

Urdu.

The Hindî, in which is comprised a large portion of the dialects of the district, may be taken to mean the common speech of the peasantry of the south-eastern Punjab, the original standard type of which is, or perhaps rather was, the Brij dialect of Mathra. It is, of course, not the case that the Hindî of the district conforms entirely to that standard, but it does so sufficiently to be differentiated thereby from the neighbouring Bâgrî and Punjâbî dialects

Hindi.

The most important characteristics of the rural Hindî are perhaps too well known to require detailed treatment here

The boundaries of the tract in which a more or less pure Hindî is spoken in this district may probably be de-

Influence of
railways.

The railway has conferred many benefits on the people and its value is most noticeable during periods of famine. By facilitating the rapid movement of grain, it prevents local failures from causing great distress, and it has had the effect of levelling and steadying prices, and stimulating trade generally.

Roads.

The length of metalled roads increased from 120 miles in 1801 to 142 in 1901 while that of unmetalled roads fell from 210 to 957 miles during the same period. Thus, the total mileage was the same in each of the above years and no additions have been made since 1901. With the exception of the portion of the Nasirābād Nimach road situated in Mowār all the roads were constructed and are maintained by the Darbār and the cost of maintenance in 1904-05 was about Rs. 12,400.

Udaipur
Nimbahera
road.

One of the earliest roads was that constructed during the minority of Maharājā Shambhū Singh (1801-65) it ran from Udaipur east for about forty miles to Mangarwār was metalled throughout and is said to have cost Rs. 2,77,000. In 1870-71 an extension of twenty-two miles, mostly in Tonk territory as far as Nimbahera was carried out but was not metalled. On the opening of the railway between Nasirābād and Nimach in 1881 this road became an important feeder but was soon superseded by the Udaipur-Chitor road and the first forty miles to Mangarwār alone exist now.

Nasirābād
Nimach
road.

Another early road was that connecting Nasirābād and Nimach of which eighty-two miles lie within the Udaipur State. The latter section was constructed between 1808 and 1815 at a total cost of Rs. 27,748 of which the Darbār contributed two-thirds and the Government of India the rest. It has since been maintained by Government as a fair weather communication only and as the Rājputāna Mālwa Rail way runs parallel and close to it, it is not much used.

Udaipur-
Kherwāra
road.

A useful road is that from Udaipur to Kherwāra, fifty miles in length and partially metalled. It was constructed between 1809 and 1878 and is kept in very fair condition. It was subsequently extended to Kotra (forty-eight miles) and thence to Roheta station on the Rājputāna Mālwa Railway (thirty-four miles of which twenty-two are in Mowār) but none of this portion is metalled.

Udaipur
Chitor road.

The Udaipur-Chitor road took the place of the Udaipur-Nimbahera road already described. The first forty miles of the latter were utilised and the remaining thirty were constructed subsequent to 1841 and were metalled throughout. This was an important communication before the Udaipur-Chitor Railway was opened in 1871 but as it has not been repaired since then, it will soon have to be closed as unusable.

Udaipur
Nāthdwāra-
Deseri road.

Another road deserving of mention is that from the capital p. Ekimgji to Nāthdwāra, and thence north-west to the p. in the Aravallis leading down to Deseri in the Jodhpur State. Of the total length of sixty-eight miles only the first thirty are metalled while the last thirty-eight are in bad repair.

A complete list of existing roads will be found in Table No. VI in Volume II. B. from which it will be seen that the remaining roads are for the most part in or near the capital.

The Punjābī of the district may be divided into two dialects — Punjābī properly so-called, the natural tongue of the Sikh Jāt, and the speech of the Musalmān Pachhāda from the west, which is known as Pachhādī

CHAP. I.
POPULATION
Pachhādī

Both the real Punjābī and the Pachhādī are characterised by shortness of the vowels, but Pachhādī is distinguished from true Punjābī by the still greater prevalence of nasal sounds, and by a slight admixture of Hindi and Bāgrī words. The true Punjābī is spoken by the Sikh Jāts in the Sirsā tahsīl, north of the Ghaggar, in Budhlāda, and by the colonies of Patialā Sikh Jāts found here and there along the Ghaggar in the Fatahābād tahsīl. Pachhādī is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

Punjābī and Bāgrī are not different languages, but different dialects of what has been called the Western Gaudian group of the Indic languages, both closely connected with Sanskrit. The most striking difference between the two dialects is perhaps the difference in accent and in the pronunciation of the vowels which makes the speech of a Jāt from the Bāgar sound so different from that of a Sikh Jāt from the Mālwa, even when the words they use are pretty much the same. The vowel *a* especially is pronounced differently by the two classes, for instance, the Sikh calls himself Jāt with the short *a* pronounced much like the English word "jut," and the Bāgrī calls himself Jāt, with the long *ā* pronounced like the *a* in "far," or rather like the *a* in "saw," and so all through, the Punjābī shortens his *a*'s as much as possible, and the Bāgrī pronounces them as broadly as possible. Even the *ā*, which is the termination of so many words is pronounced by the Bāgrī more like *o* or *aw*, e.g., the word "lālā" = "father's younger brother," is pronounced "cawcaw," and the people themselves in writing Bāgrī words often spell this sound with *o* and not *ā*. Similarly in pronouncing the other vowels the Bāgrī makes them as broad as he can and the Punjābī cuts them short, at the same time often doubling the following consonant, e.g., Bāgrī "tābar" (child), Punjābī "tabbar" (wife), Bāgrī "tibā" (sandhill), Punjābī "tibba", Bāgrī "lūt" (bruise), Punjābī "lutt". Bāgrī is very free from nasal sounds which are common in Punjābī and Pachhādī, especially in the latter. In many words Bāgrī has dropped the *r* which has been maintained by the Punjābī of the Satlaj, e.g., Bāgrī 'gām' (village), Punjābī 'granw'; Bāgrī 'pota' (grandson), Punjābī 'potā', Bāgrī often has *b* for the sound pronounced *u* or *io* by Punjābī, e.g., Bāgrī 'bint' (divido), Punjābī 'vand'. Bāgrī has a greater tendency than

CHAPTER IX.

FAMINES.

As already stated the country enjoys a fairly regular rainfall is traversed by considerable rivers, possesses numerous tanks and wells, and is never subjected to the extreme droughts of western Rājputāna.

Famine of
1602.

The first famine of which there is any record is that of 1602 when the principal relief work was the dam of the Rāj Samand at Kānkrolī. The Mewār chronicles contain an eloquent account of the distress that prevailed. We are told that though *Āśāh* (June-July) was over "not a drop of rain fell from the heavens and in like manner the months of *Sāwan* and *Bhādon* passed away. For want of water the world was in despair and people went mad with hunger. Things unknown as food were eaten. The husband abandoned the wife the wife the husband parents sold their children time increased the evil it spread far and wide. Even the insects died, they had nothing to feed on. Thousands of all ages became victims to hunger. Those who procured food to-day ate twice what nature required. The wind was from the west, a pestilential vapour. The constellations were always visible at night nor was there a cloud in the sky by day and thunder and lightning were unknown. Such portents filled mankind with dread. Rivers, lakes and fountains were dried up. Men of wealth meted out the portions of food the ministers of religion forgot their duties. There was no longer distinction of caste and the *Sūdra* and *Brāhman* were indistinguishable. Strength wisdom caste tribe all were abandoned and food alone was the object. All was lost in hunger. Fruits flowers every vegetable thing even trees were stripped of their bark, to appease the cravings of hunger nay man ate man! Cities were depopulated. The seed of families was lost the fishes were extinct and the hope of all extinguished.

Famine of
1764.

The year 1764 must have been one of severe famine for Tod writes that flour and tamarind were equal in value and were sold at the rate of a rupee for one pound and a half.

Famine of
1812,
of 1833

In 1812-13 grain failed and was not to be purchased but there was plenty of grain and the herds were saved and the State was seriously affected in 1833-34.

Famine of
1861-62.

The rainfall in 1868 was partial and deficient the autumn crops except in the south were poor and although there was no store of grain in the country the markets were seriously disturbed. In September and October an actual scarcity of food was felt but by advancing more than a lakh of rupees to dealers for the purchase of grain by imposing duties and by opening the State granaries the Durbar was able to tide over the crisis and in a short time to flood the markets with an

'yes,' the Bāgrī says *hámbe* and the Sikh *áho*. The syntax of both dialects is very much the same, the most noticeable difference being the peculiar use made in Bāgrī of the phrase *ko nín*= the Urdú *ko nahín* ('not at all'), e.g., *dána ko hoiyá nín*, with the emphasis very much on the *ko*, meaning "no grain was produced," or *ko gaya nín*= "he did not go"

CHAP I. C.
Population.
Pachhádi

The Bāwariyās have a dialect of their own which has sometimes been considered a sort of thieves' slang, kept up to facilitate their combination for purposes of crime, but the great mass of the Bāwariyās in this district are not at all given to crime, and have no desire to conceal their dialect, moreover, it is spoken most commonly by the women and children, while the men, at all events in their intercourse with their neighbours, speak in ordinary Bāgrī or Punjābī. It seems probable that it is simply the dialect of the country of their origin kept up by them in their wanderings

Others

The Náts, Sānsís and some others of the wandering tribes also have dialects of their own

The statistics showing the local distribution of tribes and castes are contained in Table 15 of Part B

The general distribution may be briefly summarized thus. The eastern half of Rhiwání contains a large number of Hindú Rájput villages, while the rest is occupied by Játis who are Deswális to the east and Bāgrís to the west, and also by a large number of Musalmán Rájputs of the Játu clan. Hānsi tahsíl is almost wholly occupied by Játis except for a group of Musalmán Játu Rájput villages to the south-west.

Tribes and
Castes
Local distribu-
tion of tribes
and castes

In Hissár Játis and Rájputs, the latter mostly Musalmáns, are intermingled, but Játis predominate on the east side of the tahsíl.

The southern half of the Fatahábád tahsíl is held by Játis for the most part, who are Deswális on the east and Bāgrís on the west. North of the Játis we find Musalmán Ranghars and north of them again, along the Ghaggar valley, Pachhádás with some admixture of Sikh Játis from Patiala and Musalmán Dogars from the north.

In Sirsá the Bāgrī Játis are found alone to the south of the Ghaggar, the Pachhádá along the Ghaggar and the Sikh Ját to the north of the Ghaggar in the Rohi tract. On the western lower of the latter, there are a few villages of Bāgrī Játis.

In the whole State more than 34 million units* were relieved, namely about 27½ million on works and 6½ million gratuitously and the total expenditure is reported to have been nearly twenty five lakhs of rupees. The only large work of any importance was the earth work of the Bāran Ajmer Mārwar Railway it was carried out on the lines of the Famine Code for Native States, whereas on other works no system of task and classification was ordinarily attempted. The prices of food grains were fairly steady and averaged nearly nine seers in the case of wheat, ten in that of *jowār* and ten and a half in that of maize they reached their highest point in November 1899 and July 1900 namely between six and seven seers per rupee.

In the words of the official report on the famine—No administration was subjected to more severe and searching criticism both official and public, than that of the Mowar Durbār. There was unquestionably a large amount of mortality and suffering which should have been avoided. The Durbār was sincere in its desire to save life and relieve distress but was unable to shape its relief policy on the lines which the Political authorities considered most suitable for the emergency and its strained relations with the leading *jāgirdars* and the inefficiency of the subordinate officials largely contributed to bring about this result. Over the *khāls* area the relief was on the whole adequate though not administered according to the Code but there was a large amount of unrelieved suffering in the *jāgīr* villages and among the *Mīnās* and *Bhils* of the hilly country. It was estimated that from twenty five to thirty per cent. of the *Bhils* died and the difficulty of saving these wild people many of whom preferred starvation to working for famine wages was enormous.

Famine of
1901-02.

The deficient rainfall in 1901 coupled with a plague of rats caused scarcity over about 750 square miles of Mowar and famine though not intense, in the Hilly Tracts. Nearly three million units were relieved on works and gratuitously at a cost of about two lakhs.

Protective
measures.

The chief steps taken to secure protection from the extreme effects of famine and drought have been the opening up of the country by railways and roads and the construction of irrigation works, but much remains to be done. As remarked in Chapter IV little or no use has yet been made of the large rivers which traverse the State and quantities of water are allowed to go to waste yearly the formation of a special Irrigation department is a step in the right direction and it is to be hoped that the Durbār will as its funds permit put in hand some of the projects suggested by Sir Swinton Jacob and Mr Manners Smith, and thus make Mowar still more secure.

the troublous times which preceded British rule Many of their inhabitants, it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units (*hasásat*) The smaller and weaker villages, of course, disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the larger villages in their vicinity.

CHAP I, C.
Population.
Modern colo-
nisation

With the restoration of law and order the former inhabitants in many cases returned to their lands, and thus the rough features of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Ját clans from the Bágar took place, and these form the present Bágrí Játs of the district They are of various *gôts* which will be noticed below The Bagrí Játs are confined, roughly speaking, to the western portion of the district In Sirsá they are, with few exceptions, found only to the south of the Ghaggar stream, in tahsils Fatahábád, Hissár and Bhiwání they are settled in a more or less well defined strip along the western border. The Bágrí Játs have not penetrated as proprietors into the east of the district, but they are often found there as tenants

Bágrí Játs,

The fact is that at this point of junction it is very difficult to distinguish between the Bágrí and the Deswáli Játs, their language, manners and customs, these are so similar that it is only where the Játs of the eastern and western borders of the district are compared, that the differences between them become apparent

While the Bágrí Játs were advancing into the district from the west, the Sikh Játs of Patiala and the Málwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Susá and Fatahábád tahsils

Sikh Ját's,

For generations previous to the modern colonisation of the Sirsá tahsil, the tract had been the battle ground of wandering Musalmán Rájpút tribes, Bháttis, Joiyás and Wattús, whose permanent homes, so far as they could be said to have been settled permanently anywhere, were, in the case of the two former, the territories to the west now included in the States of Bikanér and Jaisalmer, and, in that of the latter, those along the bank of the Satlaj in the present districts of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirsá tahsil

Musalmán
Rájpút tribes,

The non-descript class of Musalmán tribes known as Pachhadás, who appear to have come in early times from the riverain tracts in the south-west of the Punjáb to the valley of

pur two to Jodhpur and the remaining four were retained by the British Government. For about two years the Udaipur *parganas* were administered by Captain Tod in the name of the Mahārānā, but in May 1828 they were transferred to the British Government for a period of ten years, and at that time consisted of seventy-six villages. The Mahārānā was required to pay nothing towards the expenses of management beyond a sum of Chitori Ra. 15 000 (Government Ra. 12 000) yearly as his contribution to the cost of a local corps (the Merwāra Battalion) which had been raised to preserve order; and as he profited largely by this arrangement he readily agreed to its continuance for a further period of eight years, and engaged to pay Chitori Ra. 5 000 a year towards the cost of the administration in addition to the Ra. 15 000 for the local corps.

This engagement expired in May 1841 and was not renewed, but the Mahārānā expressed his readiness to allow his villages to remain under British management for such time as suited the convenience of Government. So matters continued till 1883 when fresh arrangements were concluded. These were briefly that the British Government should continue to administer Mewār Merwāra, and should accept the revenues thereof in full discharge of the Udaipur State's contributions towards the cost of management of the tract and the expenses of the Mewār Bhil Corps and of the Merwāra Battalion, and that no demand should be made upon the Darbār for arrears of payment which at that time amounted to upwards of Ra. 76 000. The Mahārānā was also given a distinct assurance that his rights of sovereignty over Mewār Merwāra were nowise prejudiced by this arrangement and it was further stipulated that should the receipts from the tract in any year exceed Ra. 66 000 which sum represents the contributions payable by the Darbār for the cost of the administration and the expenses of the two local corps, the surplus money should be paid in full to the Udaipur State. This arrangement is still in force and the number of Mewār Merwāra villages is now reported to be unity four namely sixty-one in the Todgarh *tahsil* and thirty three in the Bhawar *tahsil*. In addition the Darbār has a half-share in nine other villages in the *tahsil* last mentioned.

Dám̄ba and Jhánda, and made them Aherís with Naik as an honorific title Dám̄ba and Jhánda belonged to Jaipur. The Aherís worship Pábu, Dám̄ba and Jhánda as *devatás*. Their tombs are at Kioli Kabia in Jodhpur, whither Aherís make pilgrimages. Aherís marry only in their own tribe, and marriage in the usual four *gôts* is avoided, they also practise *karewa*. They cultivate land as tenants, and are often village chaukidárs. They make baskets and the *chari* for winnowing, and they also scutch wool (*sur pina*). Their Brahmans are of the Chamárwa sect. Their claim to be Rájpúts is doubtful. They were probably menials attached to various Rájpút tribes whose names they have assumed.

CHAP I, C.

Population.
Aheri.

The Ahirs are properly a pastoral caste, their name being derived from the Sanscrit Abhira, or "milkman." In this district they are now almost wholly agricultural. They are of the same social standing as the Ját and Gujar, who will eat and smoke with them. The west coast of India and Gujrát would appear to be their ancient homes, but they are also numerous in Behar and Gorakhpur, and at one time there was an Ahir dynasty in Nepal.

Ahirs.

According to their own tradition the Aráíns or Ráíns of the Ghaggar were originally Rájpúts living near Uch on the Panjnád, near Multán, but some four centuries ago, when Sayyad Jalkál-ud-dín was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as market gardeners, the occupation followed by the Aráín or Musalmán Kambohs of the neighbourhood. The name Ráín has stuck to them ever since, and they have taken to agriculture, but have not forgotten their Rájpút descent. Their ancestors from Uch came and settled on the Ghaggar about Snsá, and until the famine of 1816 *Sambat* (1759 A. D.), they held the whole of the Sotai or Ghaggar valley from Bhatner upwards to near Tohána, being at that time in possession of 117, or, according to some, of 360 villages. The famine of 1759 A. D. ruined many of them, and as the Mughal empire decayed they became more and more exposed to the predatory attacks of their neighbours, the Bháttis, and at last the famine of 1810 *Sambat* (1783 A. D.) broke them altogether, and drove most of them from the country to settle across the Jamna near Bareilly and Rámpur. The few who remained took refuge in Snsá, Ránia, Sikandarpur, Fatahábád and Ahrwan, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Aráíns of the Satalaj and the Punjab proper, and endeavour to maintain their exclusiveness by intermarrying only with Ráíns of the Ghaggar and of

The Aráíns.

courts at the capital, namely either the Civil Court (*Hākīm Dīwānī*) or the Criminal Court (*Hākīm Faujdārī*). The Judge of the former decides suits not exceeding Rs. 10 000 in value while the *Faujdār* can sentence to three years imprisonment, Rs. 1 000 fine and twelve stripes.

The highest court is the Mahendraj Sahhā or Judicial Council, consisting (at the present time) of eight members with His Highness as President. When attended by members only it is called the *Ijlās māmūlī* and, besides disposing of appeals against the orders of the two courts last described and of the *Hākīm* of the *Magrā-tila* it can itself decide suits not exceeding Rs. 15 000 in value and pass a sentence of seven years imprisonment, Rs. 5 000 fine and twenty four stripes, but all its decisions are subject to the confirmation of the *Mahārājā*. This *sansad* tribunal when presided over by His Highness, is called the *Ijlās kāmīl* it deals with all serious and important cases, and is the final Court of Appeal.

Courts of
Jāgirdārs.

The above is a list of courts in the *Khāṣ* area. The Darbār claims full jurisdiction in all the *jāgīr* estates save those of fourteen of the first class nobles to whom limited powers were granted in 1848-70. The names of the fourteen estates are Amet, Asind, Badnor, Banera, Bari Sādri Bedla, Begūn, Bijolia, Delwāra, Kāchola, Kānor, Kurāṭar, Pārsoli and Sardārgarh. In accordance with the rules of procedure (*kālambandī*) drawn up in 1878, these *jāgīrdārs* can try all cases in which both parties are their subjects and the Darbār exercises no interference beyond the hearing of appeals but the occurrence of cases of murder, dacoity, highway robbery attended with homicide or threats of death, traffic in children, and uttering of base coin has to be reported and the proceedings of the *jāgīrdār* in connection therewith have to be submitted for the *Mahārājā's* approval. The rules also define the procedure in cases in which one of the parties is a *Khāṣ* subject or a resident of some other estate and deal with other details. Similar jurisdiction was offered to and declined by the remaining first class nobles in 1848-70 and the result is that neither they nor any of the minor *jāgīrdārs* have any defined powers at all.

It is believed however that all *jāgīrdārs* of the first class and even some of the second such as Dāniawād have always exercised civil and criminal powers within the limits of their estates. The object of the *kālambandī* was to regulate these powers and bring the procedure in *jāgīr* court into line with that of the State courts which had just been constituted and not to confer any fresh powers and the fact that certain nobles refused at the time to accept the *kālambandī* does not necessarily imply that they ceased to have any judicial powers whatsoever but only that their powers have never been defined.

Courts in the
Khāṣ.

In the Hilly Tracts the *Māhmī* and *Chāṭ* chiefs exercise full authority within the limits of their respective estates except in cases of heinous crime. These latter are investigated by them, and the file and decision are then forwarded through the Political Superintendent and Resident to the Darbār for confirmation.

British
courts.

Turning now to courts established by the Governor General in Council, mention may first be made of those having jurisdiction in

ancestors were the trading community among the inhabitants of Rájputána, while the Khatris and Arorás performed similar functions in the more northern and western portions of the Punjab. Inside the caste the three most important divisions are the Aggarwáls, the Oswáls and the Mahesris, and these appear to be real tribal divisions, because none of these will intermarry, nor will the members of one division smoke or eat with the members of either of the other two

Of the Aggarwáls there are $17\frac{1}{2}$ *gôts*, each *gôl* is exogamous with all other *gôts*. The traditional origin of the Aggarwáls is as follows:—Rája Aggar Sen was a descendant of Rabrattan, a Rishi; he had 17 sons, and after his death his widow, at his wish, married them to the 17 daughters of a Rishi, whence sprang the 17 *gôts* of the Aggarwáls. Brahma is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwáls who thus became shopkeepers. Another tradition is that Tula Dás of Benáres was a religious man, from whom was descended Rája Aggar Sen; the latter went as an ascetic to the Nilgiris and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the Kusa grass, which were growing in front of him, into 17 sons, and these were married to the 17 daughters of Rája Basakh Nág, the snake king; whence sprang the 17 *gôts*. On one occasion a boy and girl of the Goyal *gôl* were married by mistake, and the mistake not having been discovered till the *phere* had been performed, the officiating Brahman made them into a new *gôl*, called the "Gond" which is known as the half *gôl*. Aggarwáls who lose caste are called "Dasa" Bániás, while puro Aggarwáls are called "Bisa"

Aggarwáls.

The Aggarwáls are said to have immigrated to this part and founded a town which they called Agroha after Rája Aggar Sen; it was subsequently attacked and destroyed by the Musalmáns after which the Aggarwáls dispersed to the south and east. The ruins of Agroha, in this district, certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Bániás from Eastern Rájputána, at the time that the Ghaggar was a perennial river and fertilized a far larger area than it does now. Unable to advance in face of the northern Khatris and Arorás they spread back in a south-easterly direction.

The Oswáls trace their origin to Jodhpur. As stated above, they appear to have no connection with Aggarwáls, a possible explanation of their origin is that they were the trading classes of the western Rájputs of Márwár and Jodhpur as the Aggarwáls were of the eastern Rájputs.

The Mahesri Bániás claim to be descended from Rájputs, and have clans or *gôts* with Rájput names. It is quite possible

Mahesris.

CHAPTER XII

FINANCE

Finance in
former times.

Of the revenue of the State in olden days very little is known. In the beginning of the sixteenth century when Mewār under the famous Sangram Singh reached the summit of its prosperity the yearly income is supposed to have been ten crores of rupees or ten million sterling but this was more probably the revenue of practically the whole of Rājputāna east and south-east of the Aravallis. About two hundred years later the State had a revenue of upwards of a million sterling towards which the lead and zinc mines of Jāwar and Dariba contributed three lakhs (£30 000), yet in less than half a century Mewār had been almost annihilated and had lost some of its fairest districts, with the result that just before the treaty with the British Government was concluded the annual revenue of the *khāla* or crown lands is said to have been no more than half a lakh of rupees.

Such was the state of affairs when Captain Tod assumed management, but under his guidance the *khāla* revenue increased from about Rs. 441 000 in 1819 to nearly Rs. 8,80 000 in 1821 and the estimate for 1822, when he left the country was between eleven and twelve lakhs. In 1837 when the Mahārāna was seeking a reduction of his tribute, his minister handed in a statement in which the annual receipts were shown as about 9½ lakhs and the disbursements at more than 11½ lakhs, and in forwarding this document to Government, the Political Agent remarked that the accounts had been made up for the occasion. Again, in 1843 the revenue was reported to be 137 lakhs, the expenditure 165 and the debts 20 lakhs, but after the tribute had been reduced in 1846 the finances were better managed and expenditure was kept within income. During the minority of Mahārāna Shambhu Singh the State was so economically and successfully administered by the Political Agent that by November 1865 all the debts had been liquidated and the treasury contained thirty lakhs in the local currency (about 22½ lakhs British) or "upwards of a year's revenue."

Present
revenue and
expenditure.

Subsequently the revenue increased steadily till it exceeded twenty-seven lakhs (British currency) in the year ending July 1893 and for the four or five years preceding the great famine of 1899-1900 it is said to have averaged about twenty-eight lakh but it has since declined and the ordinary receipts in a normal year are now estimated at between 26 and 26½ lakhs. The chief sources of revenue are in Imperial currency—land revenue 13.6 lakhs customs (including payments made by Government under the salt agreement of 1893) 7.2 lakhs the Udaipur-Chitor Railway more than 2 lakhs tribute from Jdgirdars 1.3 lakhs, and court-fees and fines Rs. 35 000. The

speak Bāgrī, but they have besides a dialect peculiar to themselves, and not understood by the ordinary peasants. Bāwaryās consider themselves good Hindús, and say that regular Brahmans as officiate at their marriage ceremonies, the same Brahmans officiate for Jāts and Bāniās. They hold the cow sacred, and will not eat beef, they burn their dead, and send the ashes to the Ganges. They are said sometimes to admit men of other tribes to their fraternity, and an instance is given in which a Bāniā for love of a Bāwaryā woman became a Bāwaryā himself.

CHAP. I, C.
Population.
Bāwaryās

The Bishnois are the followers of a particular form of Hinduism, the leading feature of which is the worship of Vishnu incarnated as Jhambāji. They are not a distinct tribe, but are made up of Jāts, Khātis, Rājputés and Bāniās, but they always try to sink their tribe in their religion, and give their caste as Bishnoi merely. They retain the language, dress and other characteristics of the Bāgrís.

Bishnois.

The first three classes appear to be confined mostly to Rājputāna and the Bāniā Bishnois to Morádábád in the North-Western Provinces. The adoption of the Bishnoi religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is, of course, forbidden, thus Bishnoi Jāts and Bishnoi Khātis will not intermarry, and they in all cases retain the *gōts* of their original tribes. They abstain entirely from meat, and are particularly careful of taking animal life in any form. They are forbidden the use of tobacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindús they cut off the *choti* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death have been noticed elsewhere.

The Bishnois are thrifty, frugal and industrious, agriculture is by no means their only resource, and they are ever ready to turn every chance of profit to advantage, the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition, and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or a caste in the district.

The sections of the Brahman caste most commonly met with in the district are the Gaur, the Sarsut, Khandelwāl, Dahina, Gujāti, Dakaut, Achāj, Chamarwa and Pushkankar. Except in the case of the last, the above order represents the order of the different sections in social rank. The Gaur is the highest, and among them are included most of the agricul-

Brahmans

The State has also its gold *mohurs* inscribed like the Sarūp Shāhi coins above mentioned, and copper pieces (locally called *dhingla*) of which sixteen go to the anna.

Mints were formerly worked at Bhīlwāra, Chitor and Udaipur but the two former are now closed. The gold and silver coins are struck at Udaipur and the copper pieces at Umarda, a village seven miles to the east.

A full account of the coins issued by the rulers of Mewār will be found in Webb's *Currencies of the Hindu States of Rājputāna*.

In Bíkáner they are said to have originally been Beldars who helped to excavate the Pushkar lake at Ajmer, and so became Brahmans

CHAP I, C.
Population.
Brahmans

The great majority of the Gaur and Sarsut Brahmans are not "*pádhdás*," i. e., directly engaged in the discharge of religious functions, but have adopted agriculture as a profession, still their inherited instinct of superiority to the other castes around them makes them anything but good zamíndárs.

The Brahman, especially the Gaur, is, apart from his religious status, held in low estimation by the people at large, but while fully alive to his unscrupulous rapacity they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages

Chamárs form the third largest caste in the district, but in social importance they rank only above the scavengers and Khatiks. The Chamárs of this part are divided into four great sections called Záts, which do not intermarry. Their names are, respectively, Chándor, Meghwál, Jatya and Chambár.

The Chamárs of Hissár and Sirsá belong nearly all to the Chándor section who will have nothing to do with the Jatya Chamárs who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses which no Chándor Chamár will touch. He confines himself to the skins of buffaloes and cows which are cloven-hoofed animals. The Meghwáls are the Chamárs of the Bágár, and are again divided into two sub-sections, the Bámbís and the Játás, who do not intermarry. The Bámbís are said to be the Chamárs of the Rájpúts and the Játás those of the Játés. The Bámbís are not uncommon in Hissár.

The term Chamár is evidently an occupational one and in no sense tribal, and the subdivisions which have been given above are the true tribal castes. Each of the subdivisions is again divided into *góls* or clans. Each subdivision is endogamous, and marriage is avoided in the usual four *góls*.

The primary occupation of the Chamárs is leather work, but he does not tan; this is done by the Raigár and Khatik, as noted above. In addition to his primary occupation the Chamár weaves the common country cloth, performs *begár* labour for the village and receives as remuneration the skins of the cloven-hoofed cattle which die, works as a permanent labourer in the *lánds* or agricultural partnerships, and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job, and are called *lúls*. The Chamárs are almost entirely Hindús.

who pay a nominal quit-rent (*bhām bardr*) and perform such services as watch and ward of their village guarding the roads escorting treasure etc. The *bhāmids* last mentioned are all Rājputs they pay no fee on succession and, so long as they do not neglect their duties, hold for ever

Sikān.

Land is granted on the *sikān* or *mudfi* tenure to Brāhman, Gosains and other priestly castes, as well as to Chāmans and Bhāts. The holders neither pay tribute nor (save in the case of what are called *chākṛāna* lands) perform service but miscellaneous taxes are sometimes recovered from them. Lastly no land held on any of the three tenures above described—*jāgīr bhām* and *sikān*—can be sold, though mortgages are not uncommon.

Khālās

The tenure in the *khālās* or crown lands is *ryotwārī* and the ryot or cultivator is generally undisturbed in his possession so long as he pays the land revenue (*bhog* or *kānūt*). Two varieties of this tenure exist, namely *pakkā* or *bāpōtī* and *kachchā*. The former gives the occupier rights of mortgage and sale, and an indestructible title to the land so long as he pays the assessment upon it. Even if ejected for non payment or driven away by misfortune and losses, he may at any time reappear and claim the inheritance of his ancestors by paying the revenue in arrears as well as that of those years in which the land remained uncultivated during his absence. Under the *kachchā* tenure, the occupier is little better than a tenant at will the land is simply leased for cultivation and can be resumed at any time.

Land revenue system.

In former days the land revenue was usually realised in kind, and the share of the State varied in every district, in nearly every village for almost every crop and for particular castes. The agriculturist by profession always surrendered the largest share while Brāhman, Rājputs, Mahājans, and sometimes Naik Thā and others were favoured. The amount appropriated by the Darbār ordinarily ranged from one-fourth to one half of the produce—the latter being most common—and it was realised in one of the two following ways namely by an actual division of the produce called *bafas* or by division based on a conjectural estimate of the crop on the ground, known as *kunkūt*. In addition an impost called *serīna* was frequently exacted it was originally one seer per maund on the Darbār share but in some villages was as high as ten seers. Again a money-crop called *barīr* was often levied the amount being limited only by the forbearance of the revenue officials or the capability of the village to pay. Both these cases appear to have been rough attempts at equalisation or enhancement of demand for where the State share was one-fourth or one-third there was heavy while where it was one half, *serīna* was often not taken at all.

Cash rates were applied to valuable crops such as sugar-cane, cotton, hemp and vegetables in the *khāris* and poppy and tobacco in the *mūṭ* and like rates in kind varied greatly.

In a system like the above a regular settlement had no place. The State revenue was entirely dependent on the crops grown, the

chelas, each of whom originated a separate section of the Gosáins. The name of every member of each section ends in the same syllable such as *gur*, *púri*, *tírath*, *asram*, *asan*, *náth*. And the name is given by the *guru* to the *chela* at initiation. These sections are not different *gôts*, but merely indicate that a particular Gosáin is under a particular *guru*. They, however, have their *gôts*. Gosáins are both celibate and married. The latter are called *gharbári*, and they engage in agricultural and worldly occupations. Gosáins marry only within their religious sections, i.e., a *gir* may not marry a *púri* or *vice versa*. The celibates are called *matdári* or *asandári*. The Gosáin's house when inside a village is called *mat*, when on the outskirts *asán*. *Matdári* Gosáins may engage in all worldly pursuits, but may not marry. The *matdári* Gosáins are generally *pújáris* in the temples of Siva (*shiwálas*) and take the offerings made. The celibate Gosáins who wander about begging are called "*abdiit*" They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*nárial*" or cocoanut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more than three days at any place except it be at a *tírath* or place of pilgrimage or in the rains.

CHAP. I, C.
Population,
Gosáins

Of the religious section mentioned above those most commonly found in the district are the *púris* or *guris*. The *guru* of the *púris* resides at Kharak, and that of the *guris* at Bálak, both in this district. The Gosáins are generally clad in garments coloured pink with *geru*.

Dádupanthís are a sect of *fakirs* distinct from Gosáins. Their founder was one *Dáduw*, a Brahman of Ahmedábád, who became a *fakir* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipur. The *Dádupanthís* worship Ishwar alone, and reverence the "*pushtaks*" or writings of *Dádu*. As a rule, they abstain from spirits, and animal food and are celibates. They practice money-lending, and are often wealthy. They avoid colours, and are generally dressed in white. There is a section of them called *Utarádhi* whose *guru* resides at Rattia in this district.

Dádupanthís

Jogis generally trace their descent to one Gorakhnáth. In reality he appears to have been a *chela* of one Mohendra Náth, Jogi. He was, however, a famous member of the sect, and it is generally regarded as having started with him.

Jogis

Jogis appear to be celibate, and marriage involves exclusion from the caste. They abstain from flesh and spirits. Jogis are divided into two sections, the *Kanphatts* or ear-pierced Jogis, who have a hole bored in the ear and wear a glass ring in it, and the *Augar*, who do not pierce their ears, but wear a small

according to the *batai* system already described or according to the *bighori* system. The latter is applied to poppy cotton and sugar cane and is a money rate per *bigha* varying with the crop sown and the nature of the soil. The rates per acre work out thus poppy Rs. 3 to Rs. 12 cotton R. 1 2 to Rs. 7-8 and sugar-cane Rs. 6-12 to Rs. 22-8—all in British currency

Bāgrī in the tract where they intermingle, but the Deswālī of the eastern border differs markedly from the Bāgrī of Sirsā and the western border of the district.

CHAP I, C.
Population.
Jāts or Jāts.

The Bāgrī Jāt, though a thrifty and industrious agriculturist, is of slighter physique and duller intellect than the Deswālī who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bāgar. The Deswālī Jāt, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in everything, but perhaps social rank, to the other agricultural tribes of the district.

There is another division of Deswālī and Bāgrī Jāts, commonly recognised throughout the district, viz., that into Shibgotra and Kasābgotra Jāts. The Shibgotrás are so named from the fact that their ancestor is traditionally said to have sprung from the matted hair of Siva. The Kasābgotra, on the other hand, claim that their forefathers were originally Rājputs, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shibgotrás, on the other hand, assert that they are *asl* Jāts, and do not claim Rājput origin. There are said to be 12 *gōts* of Shibgotra Jāts. The tradition as to their origin is as follows — One Bārhi, a Shibgotra, made himself master of a large portion of Bikāner, he subsequently founded a town named Jhausal, and from his 12 sons sprang the 12 *gōts* of the Shibgotrás, of whom only three or four are to be found in this district. They do not intermarry with each other, but only with the Kasābgotra Jāts. This difference of traditional origin may not improbably, point to a real difference in descent, and the Shibgotrás may have been originally non-Aryan aborigines, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Jāts. This would also account for the prevalence of the worship of Siva among the Jāts.

The principal tribes of Deswālī and Bāgrī Jāts to be found in the district are the following as returned in the census of 1891 —

Principal tribes
of Deswālī and
Bāgrī Jāts.

Bhainwāl	4,823	Puniya ...	7,625
Chāhlī ..	3,291	Sangwāin ..	1,467
Ghatwāl ...	2,064	Dallāl ..	2,310
Jākhar ...	2,991	Shoran ..	4,899
Man ..	1,244	Godāra ...	4,597
Nan ..	1,733	Sahrawat ...	868

maunds of salt, free of all charges, for the use of the Mahārānī. The salt consumed in the State is imported from the well known sources of Sāmbhar and Pachbhadrā.

Excise. The excise revenue is derived from country liquor and drugs, and consists of duty and license-fees for preparation or vend. It is said to amount to about Rs. 16 000 a year.

Liquor. Country liquor is prepared by distillation from the *mahuā* flower molasses, and other forms of unrefined sugar. At the capital a duty of Rs. 2 9 is levied on every 8 maunds 5 seers of *mahuā* flowers made into liquor and no country liquor can be manufactured or sold without a license from the Darbār. In the districts the right of manufacture and sale is leased for a year or term of years to a contractor from whom a fixed sum is recovered by instalments. There is little or no demand for foreign liquor which moreover is sold only at the capital and by a single firm. No license-fee has so far been exacted and the number of bottles imported yearly is said to vary between fifteen and twenty five dozen.

Drugs. The drugs in use are those derived from the hemp plant, such as *gānya* and *bhāng* and they can only be sold by holders of licenses. The fees at the capital vary from Rs. 1 9 to Rs. 17 13 monthly. The duty on *gānya* is half a seer per maund or one-fourth of a seer per bundle of 25 lbs., while that on *bhāng* is two seers per maund. A small tax called *padna* is also levied on these drugs.

Stamps. Judicial stamps were first introduced in the State in 1879 the revenue fluctuates with the nature of the seasons, which encourage or discourage litigation, according as they are good or bad, and is reported to be about Rs. 25 000 (British currency) in an ordinary year.

Another story is that they are descended from a Chauhán Rájpút twenty generations back. He is said to have come from Bikáner, and his four sons are said to have founded the Gákhar, SÁNGWÁN, PNU and KÁDIAN JÁTS.

CHAP. I, C.
Population.
Jákhar

The Mán, Dallál and Deswál JÁTS are said to be descended from Mán, Dille and Desal, the three sons of one Dhanna Ráo of Silanthe in Rohtak by a Badgujar Rájpút woman. They are evidently closely connected, as they do not intermarry. The MANS are found both among the Sikh JÁTS of Sirsa and the Deswáli JÁTS of HÁNSI and HISSÁR, but the former are slightly more numerous.

MANS.

The Mán Sikh JÁTS of Sirsá give the following traditional account of their origin. They state that their ancestor Mán, a Punwar Rájpút, came from Garh Gazni and settled in Patíála in the time of a Rája Bhainipál. His descendants form the Mán tribe, and are connected with the Sindhu JÁTS, who are descendants of Sindhu, one of the twelve sons of Mán.

The NÁIN JÁTS claim to be of Tunwán Rájpút origin. If so, they came probably from the south east from the direction of Delhi.

NAINS.

The Puniyás belong to the Shibgotra section of the JÁTS, being descended, as they state, from Puniya, the eldest of the sons of Báih. They claim no Rájpút origin.

Puniyas

The SÁNGWÁN and Sheorán JÁTS are apparently closely connected, and have an identical tradition as to their origin. They say that their ancestors Sanga and Shora were Chauhán Rájpúts of Sirsá, these Chauháns emigrated, the SÁNGWÁN into Dádri where they held 40 villages and the Sheorán into Loharu, with 75 villages. They settled down and married Ját women, and so became JÁTS.

Sángwáns and
Sheoráns

Another account (see above) connects the SÁNGWÁNS with the JÁKHARS.

The Dalláls claim descent from a Rathor Rájpút who settled in Rohtak and married a Bargujar woman some thirty generations back. By her he had four sons, from whom the Dallál, Deswál, Mán and Sewág JÁTS have sprung, and these four tribes do not intermarry but compare the account of the origin of the MANS given above.

Dalláls.

The Sahráwats claim to be descended from Sahra, a son or grandson of Rája Anangpal Tánwar.

Sahrawats

The GóLÁRAS are a Shibgotra clan, and trace their descent from one Nambuji who founded a village near Bikáner. They have a tradition that as they could not agree on one of themselves to rule

GóLÁRAS.

CHAPTER XVI

ARMY

State troops. The military force maintained by the State numbers 6015 of all ranks, namely 2,549 regulars and 3,466 irregulars.

Regulars. The regular troops consist of 1750 infantry 500 cavalry and 239 gunners, and they are quartered at the following places Chitor Jahāxpur Kūmbhālgarh Māndalgarh and Sarīra. The infantry and cavalry are armed with muzzle loading smooth bore muskets and carbines obtained many years ago from Government, and though not unacquainted with drill, are of no real military value. The State owns 128 guns of various calibres, and of these fifty-six are said to be serviceable. Among them is an ingenious imitation of a mountain battery consisting of six small guns (of local manufacture) which are carried on ponies, and are served by thirty-one gunners. The battery is located at Sarīra, the headquarters of the Mīntrā sūbā and the guns answer their purpose in that they are portable and sufficient to overawe any unruly Bhil hamlets.

Irregulars. The irregular troops comprise 3000 infantry and 466 cavalry they are chiefly employed on police duties in the districts, and are described as an undisciplined ill paid and variously armed force. The total cost of the regular and irregular troops is about 6½ lakhs a year.

Jāgir militia. In addition the usual contingent of horsemen and foot soldiers is supplied by the *jāgīrdars* in accordance with the *sauwāt* or agreements by which they hold, but the number that attend is not known. The majority of the *jāgīrdars* are supposed to serve for three months every year with one horseman and two foot soldiers for every Rs. 1000 of revenue but there is no uniformity. These feudal quotas are inferior even to the irregular troops above described and like them are employed on police duties or as messengers or for driving game.

Contribution to local corps. The State maintains no Imperial Service troops but has since 1820 contributed Rs. 10000 yearly towards the cost of the Merwāri Battalion (which is mentioned in Chapter V* and which is now called the 44th Merwāri Infantry) and since 1841 Rs. 50000 yearly towards the cost of the Mewār Bhil Corps.

Mewār Bhil Corps. The latter regiment consists of eight companies (seven of Bhil all belonging to the Hilly Tracts, and one chiefly of Hindu tāns) and has a total strength of 718 of all ranks namely six British and sixteen Native officers, eighty non-commissioned officers and 616 men. It has its headquarters at Khernām, two companies at Kōra, and small detachments at Udupar and usually at Dāngpur. The corps

No doubt this legendary descent expresses what is the fact, *viz*, that the Hindú Bhátti Rájpúts and the Sidhu and Barár Sikh Játs are closely connected. But, as will be shown below in the case of Musalmán Bháttis, who are also connected, the common ancestor came immediately, probably not from Mathura, but from the upper Punjab.

CHAP I, C.
Population.
Sidhus

Most of the Sidhús of this district call themselves Barárs and insist on their near relationship with the founders of the Patrála, Nábha and Jínd States.

The Sindhu Játs appear to be connected with the Mán Játs, and claim descent from Sindhu, one of the twelve sons of Mán, a Punwár Rájpút of Garh Gazní, who settled in Patrála in the time of Rája Bhainipál. He adopted the custom of *karwa*, and so became a Ját.

Sindhús,

There are probably many Muhammadan Játs from the west intermingled with the so-called Pachhádás of the Ghaggar, though most of them now claim to be Rájpúts. There are also a few Musalmán Bágri and Deswáli Játs to be found in the district. They are commonly known as Mula (unfortunate) Jats. Their ancestors were apparently forcibly converted to Islám.

Musalmán Játs,

The Jhínwar (also called Kahár) is the carrier, waterman, fisherman, and basket-maker of the east of the Punjab. His social standing is, in one respect, high, for all will drink at his hands. He is also the common baker for the peasantry, the village oven being almost always in the hands of a Máchhi for Muhammadans and of a Jhínwar for Hindús. The term Máchhi is, as a rule, applied to, and is almost synonymous with, Musalmán Jhínwar.

Jhínwars,

The Juláhás or weavers are probably of aboriginal extraction and of the same stock as Chamárs. The present position of the two castes is, however, widely dissimilar. The Juláha does not work in leather, he eats no carrion, he touches no carcases, and he is recognized both by Hindús and Musalmáns as a fellow believer, and admitted to religious equality. The real fact seems to be that the word Juláha is the name of the highest occupation ordinarily open to the outcast section of the community, and that in process of time those who take to weaving drop their caste names and call themselves simply Juláhás.

Juláhás,

Khatíks rank slightly above the Chuhrás or scavengers, but are far below the Chamárs. They are great keepers of pigs and poultry, which a Chamár will not keep. They also dye and tan leather.

Khatíks,

Kumhar is certainly more an occupational than a tribal term, and under it are included members of several distinct tribes. The

Kumhars

CHAPTER XVII.

POLICE AND JAILS.

State police.

The police force proper numbers 537 of all ranks including thirty-six mounted men, and is located at the capital and in the adjoining Gurwa district. It is armed with swords and batons, and is under a Superintendent who is directly responsible to the *Mahakma Khda*. In the rest of the territory police duties are performed by the irregular cavalry and infantry of the State and the contingents furnished by the *jāgirdārs*. The men are neither drilled nor trained in any way and are indifferently armed with country made match locks and bayonets or swords. There is no one central authority the force located in each district is under the immediate orders of the *Hākim* thereof, and the result is a want of cohesion and of community of interests which makes the detection of crime and the protection of the people a very difficult matter.

No reliable information is available regarding the working of the police, but the large amount of unreported and undetected crime, the numerous complaints of oppression, and the constant failure to arrest offenders or recover stolen property show that the force is far from efficient, even at the capital, and urgently needs reform.

Criminal tribes.

The only tribes classed as criminal are the Booris and Moghias who numbered 1400 at the last census, namely Booris 448 and Moghias 952. Up to about twenty years ago they gave great trouble, and were described as professional dacoits, possessing both arms and camels, and maturing their plans and organising their expeditions with a skill which commanded success. The Darbār has from time to time endeavoured to control and reclaim them by taking away their arms and camels, giving them land bullocks, seed agricultural implements and *takits* advances, and by registering them and requiring them to attend a daily roll-call in their villages, and these measures appear to have been fairly successful. At the present time there are said to be 282 males on the register and they possess about 1,504 acres of land (for which they pay the ordinary land revenue) and 650 head of cattle. They reside in different villages with other cultivators and not in separate settlements, and a special officer is appointed to supervise them.

Railway police.

Police duties on the Udaipur-Chitor Railway are performed by thirty two men drafted from the City police above mentioned, while for the Rajputāna Mālwa Railway the Government of India maintains a separate force which belongs to the Bombay establishment and is under the orders of the Inspector-General of Police of that Presidency.

Jails.

The State possesses one Central jail (at the capital) and small prisons or lockups at the headquarters of each district.

Looking at the restrictions on social intercourse inside the tribe they would appear to be a combination of various tribes of low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation.

CHAP. I, C
Population.
Máls.

The word *Mirási* is derived from the Arabic *mirás* or inheritance. The *Mirási* is the genealogist of Játs and inferior agricultural tribes. It is his duty to attend at weddings and recite the history and praises of ancestors and the genealogy of the bridegroom. Besides this, he is also the musician and minstrel of the people. There is a lower class of *Mirásís* whose clients are people of impure castes. Although such *Mirásís* do not eat or drink with their clients, they are considered impure by other *Mirásís* who will not eat or drink with them. The *Bhát* is the genealogist of the *Rájpúts*, and higher tribes, and also of some of the superior *Ját* tribes. The *Bháts* are probably descended from Brahmans. Both *Mirásís* and *Bháts* are hereditary servants of certain families, and the *Mirási* is frequently called in to do the *Bhát's* work when the occasion is not of sufficient importance to summon the latter. The *Mirásís* are also known as *Dúms*.

Mirási and
Bháts.

The term *Mochí* as used in this district means the skilled worker in tanned leather as opposed to the *Chamáí* or tanner. The *Mochís* are usually only found in the towns and large villages.

Mochí.

The *Mughals* are not numerous in this district. They are to be found chiefly in the towns of *Hánsi*, *Hissár* and *Sirsá*, and most of them are either in Government service or have relatives in Government service. There is a notable family of *Mughals* at *Hánsi* who have considerable property in land there. The *Mughals* have been notified as an agricultural tribe.

Mughals.

The *Nái* (4,150) or *Hajjám* is the barber of the country, and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with, or in place of, the family Brahman, goes on formal deputation to arrange the nuptials of his clients, and he is also the bearer of messages from village to village, such as news of weddings and other auspicious events. All ill-tidings are, however, borne by *Chuhrás* and not by *Náis*. The *Nái* is one of the menials of the village community.

Nái.

The term *Pachhádá* is applied collectively to the miscellaneous Musalmán tribes who inhabit the Ghaggar valley and villages adjacent thereto in the *Sirsá* and *Fatahábíd* tahsils. The word is derived apparently from "*pachham*," meaning west, and has been bestowed on these people because they have within comparatively recent times migrated into the country from the west. The name "*Ráth*," meaning "hard," "cruel," "violent," is also ap-

Pachhádá.

CHAPTER XVIII.

EDUCATION

Literacy of
population.

At the last census 40,854 persons, or four per cent. of the people (namely 7.5 per cent. of the males and 0.2 per cent. of the females) were returned as able to read and write. Thus in the literacy of its population Mewār stood sixth among the twenty States and chiefships of Rājputāna in 1901. Taking the population by religion we find that the Jains come first with nearly 28 per cent. (43.5 males and 0.5 females) literate next the Musalmāns with 7.9 per cent. (13.5 males and 1.5 females) and then the Hindus with 2.9 per cent. (5.4 males and 0.15 females). The Animists are practically all illiterate and the remaining religions are so sparsely represented that they have been left out of account.

History

Some forty odd years ago the only schools in the State were of the indigenous type, such as Hindu *pathshala* and Musalmān *maktaba* in which reading writing and a little simple arithmetic were taught, generally in the open air. The first State school of which we have any knowledge was opened at the capital in January 1863 during the minority of Mahārājā Shambhu Singh and was called after him the Shambhuratna *pathshala*. For two years instruction was given only in Hindi, Urdu, Persian and Sanskrit but in 1865 English began to be taught, and the number on the rolls in that year was 61. In 1877 a special class for the sons of Thākurs was started but was so poorly attended that it was abolished in 1882. In 1885 the institution became a high school affiliated to the Allahābād University and has since been called the Mahārājā's high school. It has up to the present fifty students for the Entrance and sixty four for the Middle examination of that University in addition to six students for the *Prigya* (Sanskrit) examination of the Punjab University. The number on the rolls in 1905-06 was 389 and the cost of maintenance about Rs. 9,500.

The next oldest school is one for girls, which was established at the capital in 1866 and still exists. It was attended by 1 pupil in 1867-82 in 1881-72 in 1891-109 in 1901 and 114 in 1905-06. The girls are taught needlework and a little Hindi history geography and arithmetic, and the yearly expenditure is about Rs. 500.

In the districts the Darbār paid no attention to education prior to 1872-73 when schools were opened at Bhilwāra and Chitor. These were followed by a school at Kotra in 1875 and by special institutions for Bhils at Jāwar and Rakhabh Dōv in 1883 and at Buraīāl and Padūna in 1884. On the death of Mahārājā Sajjan Singh at the end of 1884 a sum of two lakhs (local currency) was set aside with the object of establishing schools and dispensaries in the districts and the number of educational institutions increased from sixteen to 1895.

(iv) *Chotías or Bhanekás*—These say that they were originally Chauhán Rájputs, but they appear in reality to be Dandiwal Játs, who were converted to Islám a few generations ago. The Dandiwáls themselves claim to have been originally Chauháns, and state that they emigrated from Delhi *viâ* Jaisalmír to Sirsá. CHAP. I, C.
Population.
Pachhádás,

The Pachhádás have obtained a very bad name throughout the district as cattle thieves. They are very bad agriculturists, being lazy and indolent to a degree, and quite improvident.

The Patháns in this district are for the most part descendants of the military settlers who were established in the district about the beginning of the last century. They have no political importance in the district, and their numbers are probably swelled by the inclusion of many persons who prefer the title Pathán to that of their own castes. Most of the Pathán settlers have come into the district from Rohilkand. Patháns.

The Rájputs are in point of numbers the next largest group of tribes after the Játs. They comprise 9 per cent of the population of the district, 78 per cent of them are Musalmáns and the rest Hindús. Politically speaking, they have been of more importance in the history of the district than the Játs, and though this importance is fast waning, they are still commonly held to be of higher social rank than all other agricultural tribes. Rájputs.

The Rájput of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors; beyond this not much can be said in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindús. He still retains his pride of birth, which leads him to look down on the far more worthy Ját, who is immeasurably his superior in industry and its reward, easy circumstances. Above all, the Musalmán Rájput or Ranghar has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic past time to a science.

The following are the principal Rájput tribes to be found in the district:— Principal Rájput tribes.

Baria	...	...	1,451	Punwár	...	...	7,405
Bhátí	...	...	6,582	Rágbansi	...	..	1,436
Chauhán	...	...	11,003	Rathor	...	...	506
Játu	...	...	13,403	Satnola	...	...	570
Joia	...	...	3,870	Tunwár	...	...	5,935
Mandahar	...	..	580	Wattu	...	...	1,852

at a cost of about Rs. 1 000 a year. The number on the rolls of the five schools is 254 and the daily average attendance in 1905-06 was 187. The percentage of girls under instruction to those of school going age is consequently about 0.05. Female education has made little headway as social customs in regard to child marriages and the seclusion of women of the well to-do classes hinder its growth.

Special
schools.

There are no special schools in the State. A normal school for male teachers was started at the capital in 1885 but was closed in 1891. The need for a good school of this kind is very great as the qualifications of the present teachers are inferior.

Newspapers.

The only newspaper in the State is a weekly publication in Hindi, called the *Sayan Kirti Sudhakar* of which only forty seven copies are printed. It contains local news of no importance and extracts from English and vernacular papers.

The head-quarters of the Bháttis are, or were, at Bhatner now in Bíkáner territory. Barsi, a Bhátti, is said to have seized it in 1285 A.D. Whether or no this fort took its name from the Bhátti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Rája Bharat. The only reason for preferring to accept this derivation rather than the more obvious derivation from the Bháttis, is, that it is less likely to have been invented. However this may be, there is no doubt that the first Bhátti chieftain who established himself at Bhatner was Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Ját marauders. At length, in the reign of Nasír-ud-dín Mahmud (1246—1266) it was restored, as a barrier to the inroads of Afghán and other invaders, the fort of Bhátinda, 40 miles to the north-east, and now in Patiála territory, being restored at the same time. At this period Zangez Khan was in charge of the Suba of Lahore. He was assassinated by order of Ghayás-ud-dín Bálban, who succeeded Nasír-ud-dín on the throne of Delhi, and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi was, after his father's death, compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand, Munshi Amín Chand, the former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming a Musalmán, and was left in charge of the fort. Bhairu's descendants for four generations continued to hold Bhatner, but at last Fateh Khan, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhátti rule at Bhatner thus lasted for about 160 years.

Fateh Khan, after his expulsion, retired in the direction of Sirsá, and betook himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahdád Khan, Názim of Harriána, married a daughter of Muhammad Hasan Khan, and procured the grant of certain estates to his father-in-law. Hasan Khan was succeed-

the Residency Surgeon for supervision, while another one-fifth or one-sixth is the cost of medicine.

The following is a brief account of the three more notable institutions, all of which are at the capital —

Lansdowne
Hospital.

The Lansdowne Hospital, as already stated took the place of the old Sajjan Hospital which was inferior both in accommodation and ventilation. It was erected in commemoration of Lord Lansdowne's visit to Udaipur in November 1891 the foundation stone was laid on the 15th March 1892 and the hospital was opened on the 3rd July 1894. It is a fine building constructed on modern scientific principles, and one of the best hospitals in Rajputana. It has accommodation for forty-eight male and twelve female in patients and in 1905 27,750 cases (601 being those of in patients) were treated and 1,301 operations were performed.

Walter
Female
Hospital.

The Walter Female Hospital takes its name from the late Colonel C. K. M. Walter who was for many years the Resident here and was subsequently the Governor General's Agent in Rajputana. The foundation stone was laid by the Countess of Dufferin on the 10th November 1885 and the hospital was formally opened by the Maharana on the 24th May 1888. It has accommodation for twenty four in patients, and in 1905 2,015 cases (101 being those of in patients) were treated and 58 operations performed. This hospital has in the past been indifferently managed on more than one occasion but is now in excellent hands, and much good work is being done.

Shepherd
Mission
Hospital.

Medical Mission work began in November 1847 when a dispensary was opened near the *Dhan mandi* or grain market, but as the accommodation was insufficient, it was moved in 1849 to a hilly quarter of the city known as the *Bhatiyana chaula*. Here work was carried on with increasing success, but was much hampered by the insanitary condition of the neighbourhood and in 1853 the students of the Missionary Society in connection with the United Presbyterian Divinity Hall in Edinburgh resolved to collect funds throughout the Church generally for the purpose of erecting a suitable hospital. The sum so collected amounted to between £1,700 and £1,800 and the present Maharana granted a site in the *Dhan mandi* bazar free of rent to the Mission. The hospital was opened by His Highness on the 28th December 1896 and at his special request was called the Shepherd Mission Hospital after the Rev. Dr James Shepherd who has been the head of the Udaipur branch of the Mission since its establishment in 1847. The building which cost Rs. 21,000 has a fine frontage to the bazar and consists of an administrative block with surgical wards and operating room behind. It has accommodation for sixty four in patients and deservedly enjoys the confidence of the public. In 1905 46,300 persons were treated including 249 in patients and 1,143 operations were performed. The cost of maintenance in the above year was about Rs. 9,700.

Lunatic
Asylum.

The State possesses a small lunatic asylum constructed in 1899-1900 outside the city in the suburb called *Brahmpal*. Fifty insane persons were admitted in 1901 and only one in 1905. Little

The Chauhán is one of the Agnikala tribes, and also one of the thirty-six royal families. Tod calls them the most valiant of the Hindú race, and to them belonged the last Hindú ruler of Hindustán. Before the seat of their power was moved to Delhi, Ajmer and Sambhar in Jaipur seem to have been their home. After their ejection from Delhi they are said to have crossed the Jamna to Sambhal in Murádbád. Chauhán being the most famous name in Rájput annals, many people who have no title to it have shown themselves as Chauháns. The ascendancy of the tribe in this district does not appear to have been permanent, and the true Chauháns to be found here now have drifted in from time to time. They may be divided into two branches, the Nimrána Chauhán, and those of Sidhmukh, or as they call themselves the "Báráh Thal" Chauháns.

CHAP I, C,
Population.
Chauháns

The Nimránás are the descendants of Rája Sangát, great-grandson of Cháhír Deo, the brother of Pirthi Ráj. They again are divided into two clans, the Ráths and the Bágautás, the former being apparently the older branch. The Ráths of the district trace their origin to Jatuásna and the Bágautás to Khatauli, both in the Gur-gáon district.

The Barah Thal Chauháns appear to have had a settlement of "twelve villages" near Sidhmukh in Bikáner not far from the shrine of the famous Chauhán warrior, Guga, and to have immigrated thence into this district.

The Játús appear to be a branch of the Tunwár tribe, and their traditional origin is somewhat as follows.—

Játús.

On the establishment of Chauhán ascendancy in the Tunwár kingdom of Delhi under the great Chauhán Bísaldeo, the Tunwárs emigrated from Delhi to Jilopattan in the Shekhawati country, north of Jaipur. Dul Rám, a son or descendant of Anangpál, reigned there, and his sons Jairát, extended the Tunwár dominion to Bagor in Jaipur. The present reigning family of Jilopattan are Tunwárs, and the tract is called Tunwárvati or the country of the Tunwárs. By a Sankla Rájput woman Jairát had a son, Játu, so-called because he had hair (*játa*) on him at the time of his birth. Játu subsequently emigrated to Sirsá where he married Palát Devi, the daughter of Kanwarpál, Siroha Rájput, the Rája of that part. Another daughter of this Rája is said to have been the mother of the famous Guga Pir, who was originally a Chauhán. Kanwarpál made over the Húnsi *idala* to his son-in-law, and the latter summoned his two brothers, Raghu and Satraola, from Jilopattan to share

CHAPTER XX

SURVEYS.

The State was topographically surveyed by the Survey of India between 1873 and 1881 and the area as calculated in the Surveyor General's Office by planimeter from the standard topographical sheets is 12 600·71 square miles excluding the two parganas of Gangapur (26·04 square miles) and Nandwa (36·25 square miles), which belong respectively to Sindhu and Holkar.

Between 1870 and 1883 a cadastral survey was carried out with the plane-table in the greater portion of the *khalsa* lands or those paying revenue direct to the Durbār. The area so surveyed was 3,088,892 *bighas* or 1 649 073 acres or about 2,577 square miles the local *bigha* being nearly 2,584 square yards, or rather more than one half (5338) of an acre. The settlement was introduced in an area of about 2 000 square miles.

In this revenue survey outside agency was employed as there were no trained men in the State. In the course of the operations however some twenty local men were taught to survey but unfortunately they were not, it is believed, given employment by the Durbār and practically no attempt has been made to keep the maps and records up to date.

The Tunwárs are a subdivision of the Jádúbansís, but are usually reckoned as one of the thirty-six royal tribes of Rájpúts. They undoubtedly form the oldest Rájpút tribe in the district. There are two strata of the tribe to be found representing two different waves of Tunwár emigrants. The first entered the district when the Tunwár dynasty, in the person of Anangpál I, was in the ascendant at Delhi and had not yet fallen before the Chauhán. The descendants of these earliest emigrants still hold the villages of Bahúna and Bostí and others, adjacent to them, and are specially notorious for their cattle-lifting propensities.

CHAP. I. C
Population.
Tunwárs

The second stratum consists of the Játús, Raghús and Satraolús, who are all off shoots of the Tunwár tribe, and who entered the district after the fall of the Tunwárs at Delhi.

The Wattús are, as far as the district is concerned, confined almost exclusively to the Sirsá tahsíl, but beyond the district they extend into Ferozpur and across the Satlaj into Montgomery. The Sirsá Wattús are all Musalmáns, and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Ferozpur and Sirsá. Traditionally they are closely connected with the Musalmán Bháttis and Sikh Sidhús, being descended from Rájpál, the son of Achal and grandson of Junhár or Jaunra, from whom also the Bháttis and Sidhús are said to be sprung.

Wattús:

Whatever may be the literal truth or falsity of all these genealogies, this much would appear to be clear that Hindu Bhátti Rájpúts, Musalmán Bháttis, Wattús and Joyás, and Sikh Sidhú and Barai Játis are all sprung from the great Yádu Rájpút race, and all separated after the return of the Yádús to India from beyond the Indus.

The Rangrez, who have been confounded with the Nílírís, are the dyers of the country. They dye in all colours except maddef which appertains to the Chhímba. Strictly speaking, the Nílári dyes only in indigo and the Rangrez in other colours, but this distinction does not seem to be kept up in practice.

Rangrez

The Sânsis trace their origin from Márwár and Ajmer where they are still numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg; and then women very commonly dance and sing and prostitute themselves. They have some curious connection with the Ját tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bards. They are said to be the most criminal class in the

Sânsis

Asind, and a place among the first class nobles. The subsequent Rāwats have been Khumān Singh Arjun Singh, and Ranjit Singh. The last named is the present Rāwat was born in 1884 was adopted from the Kurābar family succeeded to the estate in 1896 and was educated at the Mayo College at Ajmer.

The principal place in Alud is the small town of the same name situated on the left bank of the Khāri river a tributary of the Banāra, in 25° 44' N and 74° 19' E. about ninety miles north-east of Udaipur city. Population (1901) 2,237. On the opposite bank of the river are some temples built by Sawai Bhoj the oldest son of Bāgh Rao who is said to have been a descendant of the great Prithwi Rāj Chauhān, the last Hindu king of Delhi (1193). The twenty four sons of Bāgh Rao were called Bāghrāwats, and were famed for their generosity and courage they were all killed in a fight with the Paribār Rājputs in the thirteenth century. Deoji a son born to Sawai Bhoj by a Gujar female, is said to have been well versed in mysteries and magic, besides being very strong and his deeds form the general topic of the songs among the people of these parts. The temples enjoy a small *jāgīr* for expenses and the land is cultivated by Bhopās, a class of mendicants who greatly revere Deoji and Sawai Bhoj.

Badnor—An estate in the north of Mowār close to the border of the British District of Merwāra, and comprising 117 villages. The population fell from 27,510 in 1801 to 15,242 in 1901 or by 41 per cent. At the last census eighty six per cent. of the inhabitants were Hindus, and the principal castes were Gūjars (3,078), Jāts (1,961), Mahājans (993) and Bhils (867). The annual income is about Rs. 70,000 and a tribute of local Rs. 4,034 (or about Imperial Rs. 3,300) is paid to the Darbār.

The estate is held by one of the first class nobles who is termed Thākūr and belongs to the Merwa sept of the Rāthor Rājputa. The family claims descent from Dādā, the fourth son of Rao Jodha who founded Jodhpur city in 1459. The Mowār branch of this family left Jodhpur in the sixteenth century and the first and most distinguished of the Thākurs of Badnor was the valiant Jai Mal who was already mentioned was killed during Akbar's siege of Chitor in 1567. His son and successor Mukamal Das also fell in a battle against Akbar near Kumbhalgarh. The subsequent Thākurs have been Manman Das Sānwal Das who fought on several occasions against Aurangzeb's army in Rām Rāj Singh's time. Jaswant Singh Jai Das Jai Mal II Jai Singh Sultān Singh Akhai Singh (wounded in action with Madho Rao Sindhia in the time of Rām Arji Singh II) Gay Singh Jet Singh Jodh Singh Pratap Singh Keri Singh and Govind Singh. The last named is the present Thākūr who was born in 1871 and succeeded his grandfather in 1889.

The principal place in this estate is the small town of the same name situated in 25° 50' N and 74° 1' E. about ninety six miles

Each main tribe and each tribal element of an occupational caste is subdivided into clans or *gôls* which may be taken to mean subdivisions of the tribe, each including all the descendants through males, of a real or supposed common ancestor.

CEAP 1, C
 Population.
 Organization
 of tribes and
 castes
 Restrictions
 on marriage

The tribe or caste as a very general rule is, whether Hindu or Musalmán, strictly endogamous, i.e., marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Ját clans account for their social degeneration from the rank of Rájpút. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnoís though forming a single caste on the strength of a common religion were originally of diverse tribes, and the memory of their different tribal origin is preserved not by retaining the names of their tribes, but of the clans or subdivisions, and marriage between Bishnoís of different tribal descent is forbidden, thus a Bishnoi whose ancestors were Játs will not marry one whose ancestors were Khátis.

Bánia is, as has been shown above, an occupational term, and Bániás of the Aggarwál, Oswál and Mahesri sections will not intermarry.

Again the great subdivisions of the Brahman caste already enumerated will not intermarry, thus a Gaur will not intermarry with a Kandelwál, nor a Sarsut with a Gujaráti. It has been already mentioned that the tribal subdivisions of the Mális, such as Máchi, Kíchi, Gola and also those of the Chamárs, Jatya Chandor, Bámbi, Meghwál do not intermarry. The same is the case among the Kumhárs. In short, where the name of a caste is an occupational term the caste is generally found to consist of distinct tribal elements which do not intermarry, and the tribe is thus, as an almost universal rule, endogamous. In some cases there are groups of clans or subdivisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rájpúts we have the Jatu, Raghu and Satraola clans said to be descended from three brothers, and no intermarriage is permitted among them, while Játus avoid marriage with Tunwárs, of which clan they are themselves an offshoot. The Mán, Dalál, Deswál and Siwál Játs do not intermarry on account of alleged common descent (Ibbetson's Karnál Settlement Report, paragraph 186)

Govind Singh and Akhai Singh. The last named is the present Rājā; he was born in 1868 and succeeded his father in 1905. The Rājās of Banera enjoy certain privileges not possessed by the other nobles of the State. Of these the chief is the right on accession to have a sword sent to them with all honour at Banera on receipt of which they proceed to Udaipur to be installed. On the death of Rājā Sangram Singh, Govind Singh was placed in possession of the estate by the inhabitants without the consent of the Darbār and in 1855 the British Government interposed to support the authority of the Mahārānā, but the submission of the Rājā and his subjects obviated the necessity for sending a force to Banera. As a penalty for his contumacy Govind Singh was compelled to proceed to Udaipur without receiving the sword of honour and to ask for pardon which was granted on payment of a fine and on execution of a written promise that no succession to the estate should be considered valid without the previous consent of the Darbār.

Banera Town.—The chief town of the estate of the same name situated in 25° 30' N. and 74° 41' E. about ninety miles north-east of Udaipur city and five miles east of Māndal station on the Rājputāna Malwā Railway. Population (1901) 4,261. The town is walled and possesses a branch post office while on a hill to the west 1,903 feet above sea level and included within the ramparts stand the fort and palace, the latter being one of the most imposing edifices in the State. To the south-west is a picturesque tank of considerable size.

Bānsī.—An estate in the south-east of Mewār consisting of fifty-nine scattered villages. The population decreased from 8,821 in 1831 to 5,736 in 1901 or by nearly 35 per cent. The principal castes are Bhils (2,885), Brāhmins (313) and Jānwās—a low class of Hindus—(825). The annual income is about Rs. 24,000 and a tribute of local Rs. 202 (or about Imperial Rs. 160) is paid to the Darbār. The country is well wooded and used to contain much valuable timber but no attention is paid to forest conservancy and the Bhils and other wild tribes carry on their malpractices almost unchecked.

The estate is held by one of the first class nobles who is termed Rāwat and belongs to the Shaktawat sept of the Sūlās Rājputs. Shakat Singh or Shakti from whom the sept takes its name was the second son of Rānā Uda Singh (1637-1722), and from his younger son, Achal Dās, this family claims descent. The first Rāwat of Bānsī appears to have been Kevri Singh who received the estate from Rājā Rāj Singh I (1652-80), and he was succeeded by Chugra Dās who is said to have made several daring attacks on the imperial army when Anangzeb invaded the State in 1680. Hari Singh, Hathu Singh, Achal Dās, Padam Singh, Keshu Singh, Amar Singh, Ajit Singh, Nāhar Singh, Ratap Singh, Man Singh and Lakht Singh. The last named is the present Rāwat who was born in 1870 and succeeded to the estate in 1897. He resides at the village of Bānsī which is situated in 24° 40' N. and 74° 24' E. about fifty miles north-east of Udaipur city and possesses a branch post office.

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *pakki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *pakki roti* can be eaten from the hands of those from which *kachhi roti* could not be taken. Jâts, Gujars and Ahîrs will smoke out of the same pipe stem (*naṇya*), and the same bowl (*hali* or *nârial*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khâtis, Mâlîs, agricultural Kumhârs, *i. e.*, those who keep no donkeys, and Lohârs, and Râjpûts will smoke in the latter method with any of the above tribes excepting perhaps Lohârs.

CHAP I, C

Population

Social inter-
course tribes among
castes and

The Nâî is regarded as somewhat inferior, and the above castes will not smoke with him, but will smoke out of his *hukka*, if the stem is removed. Râjpûts, Jâts, Mâlîs, Ahîrs, Gujars, agricultural Kumhârs and Khâtis will eat each other's *roti*, whether *pakki* or *kachhi*, but Râjpûts, Jâts and probably Ahîrs will not eat the *kachhi roti* of a Lohâr, as the fact that he employs a *kund* or water reservoir in his work like a Chamâr renders him impure. Brahmans and Bâniâs will eat the *pakki*, but not the *kachhi roti* of any of the above castes, and a Brahman will not eat *kachhi roti* from a Bâniâ. The general rule is that all Hindûs, except those of the lowest or menial castes, will eat each other's *pakki roti*.

Râjpûts, Jâts, Ahîrs, Mâlîs, Gujars, Khâtis will drink water out of the same metal vessel, a Brahman will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*manjâ*) with earth, or he will drink water from an earthen vessel belonging to them if it is new and unused. Jâts and the other tribes on a social equality with them will not drink from a vessel belonging to a Nâî.

From an economic point of view, the agricultural population of Hissâr cannot be said to be badly off. So far as the eastern and central portions of the district are concerned it would perhaps be nearer the truth to say that prosperity is the general rule. Towards the west, on the light sandy soil of the Bîgar, the conditions of life are certainly harder, but even here it would be difficult to say that poverty was prevalent. The standard of living among the Bâgrîs is certainly lower than it is among the Jâts to the east, but its requirements are not inadequately met by their surroundings. The Jât, whether Bâgrî or Deswâlî, is, as a rule, well conducted and peaceably disposed, crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel, and committed without premeditation. Cattle theft,

Character and
disposition

Jât

tury The first member of whom there is any mention is Sangram Singh and he was succeeded by Pratāp Singh I Bānaji who received Bedla for his residence from Rānā Amar Singh I Rām Chandra I, who on several occasions accompanied the heir apparent of Mewār to the courts of Jahāngir and Shah Jahan. Sabal Singh and Sultān Singh both of whom fought in the Hindu army against Aurangzeb Bakht Singh I Rām Chandra II Pratāp Singh II Kesri Singh Bakht Singh II Takht Singh Faran Singh and Nāhar Singh. Of these Bakht Singh II was noted for his ability and honesty and for his loyalty alike to his own chief and the Supreme Government. He brought some of the European residents of Mīnach from Dūngla to Udaipur during the Mutiny of 1857 by the order of Mahārājā Sarup Singh, and for these services received a sword of honour. At the Imperial Assemblage of 1877 he was created a Rao Bahādur and a year later a C.I.E. Karan Singh was a member of the Mahendrāj Sabhā and received the title of Rao Bahādur from the British Government in 1896. The present Rao is Nāhar Singh who was born in 1895 succeeded his father in 1900 and is being educated at the Mayo College.

The principal place in the estate is the small town of Bedla which is situated in 24° 38' N and 73° 42' E. about four miles north of Udaipur city and on the left bank of the Abār river. Population (1901) 1,222. Included in this estate and about seven miles north of Chitor on the right bank of the Berach river is the village of Nagari, one of the most ancient places in Rājputāna. It was once a large and important city and its old name is said to have been Mādhyamika. Several coins and a fragmentary inscription of a period anterior to the Christian era have been discovered here. The inscription is now in the Victoria Hall at Udaipur. There are also a couple of Buddhist stupas or topes, and an enclosure of huge cut blocks of stone which was originally a Buddhist building of some kind but was used by Akbar for his elephants, and is consequently called Halki La-bari. To the north of Nagari is a hollow tower or pyramidal column called Akbar's lamp and built by him when besieging Chitor. Akbar is said to have used it as a lamp by burning cotton wool soaked in oil and placed in a large cup attached to the apex.

Begūn — An estate in the district of Mewār consisting of one town (Begūn) and 127 villages. The population decreased from 30,845 in 1891 to 12,500 in 1901 or by more than 50 per cent. At the last census more than eighty-four per cent. of the inhabitants were Hindus and the principal castes were Bhatnars (4,021), Brāhmins (1,245) Mahajans (62) Chakars (631) and Bālis (235). The annual income is about Rs. 48,000 and a tribute of local Rs. 6,512 (or about Imperial Rs. 5,200) is paid to the Durbar.

The estate is held by one of the first class nobles of Mewār who is termed Rāwat Sawai and belongs to the Chondawat sept of the Sesodia Rajputs. The first ruler of the state was Gū and Dī who was the son of Rāwat Jhāngarī of Salumbar and is said to have been killed in an engagement with Mirza Shahrākh one of Akbar's generals.

The Bágri Ját is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district—a result no doubt of the hard conditions of life in his native sand-hills in Rájputána. He makes up for his want of intellect, however, by thrift and industry.

CHAP. I. C.

Population

Bágri Ját

Indulgence in spirits and drunkenness is practically unknown, but opium is consumed in fairly large quantities by Sikhs and Hindu Rájputs. The Bishnois are not allowed by their religion either to eat opium, smoke tobacco or drink spirits, and excess in these matters is very rare in the district as a whole. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Moral character.

Education, in the strict sense of the word, is very backward, though the agriculturist is not slow to learn what are his rights or how far our law will support him in an attack on those of his neighbour.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., are collectively the largest land-holders in the district.

Leading families

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rájputni, from the neighbourhood of Benáres. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura.

History of Colonel Skinner.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rájputána. In 1798 he was severely wounded at the battle of Uncararah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related in the last chapter, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander, Perron, and led to a fierce struggle in which Thomas was overthrown at Hási. In this campaign Skinner took an important part, and made his first acquaintance with the Harána country with which he was to be so prominently connected in the future. In the beginning of 1803, Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke

present Rāwat he was born in 1675 and succeeded his father in 1897

The principal place in Bhainsrorgarh is the village of the same name which is picturesquely situated at the confluence of the Bāmani and Chambal rivers in 24° 58' N. and 75° 34' E., about 120 miles east by north-east of Udaipur city. Population (1901) 1,594. According to Tod, it takes its name after a merchant called Bhausa and a Banjārā or carrier called Rora, and was built to protect caravans. Others say that the village and fort were constructed by and named after a Mahājan called Bhausa Sāh who was probably a servant of the Chauhān Kings who ruled over Sāmbhar and Ajmer. The fort stands on a lofty rock and overlooks the sole passage which exists for many miles across the Chambal. The summit of the Rāwat's palace is 160 feet above the river the water level of which is 1,000 feet above the sea.

The place was taken by Ala-ud-din about 1303 but was subsequently recovered by the Rānā and given in jagir to a Hāmā Lājput named Dawa or Dawaī whose daughter was married to Ari Singh the son of Rānā Lakshman Singh. Ari Singh assisted his father-in-law in reducing the Minās and establishing his authority in the territory to the north now called Bānda. In the fifteenth century it formed part of the estate of Sūry Mal, a grandson of Rānā Mokal but he was dispossessed by Prithwī Rāj son of Rānā Rai Mal. Later on it was given to Shakat Singh a younger son of Rānā Udaī Singh and remained with his family for some three generations and finally in 1741 it was included in the estate then conferred on Lal Singh.

Baroli. — At Baroli, a wild and romantic spot three miles north-east of Bhainsrorgarh, is a group of Hindu temples which Fergusson considered the most perfect of their age he had met with in this part of the country and, in their own peculiar style, perhaps as beautiful as anything in India. These buildings are believed to belong to the eighth or ninth or possibly the tenth century but no certain date can be assigned. There are at least a couple of inscriptions on the Ghatashwar temple one of which is dated 93 but neither refers to its construction. The principal temple is the one just mentioned. Its base is nearly plain being only ornamented with three great niches filled with sculptured groups of considerable merit and all referring to the worship of Śiva. Above this the spire (śikhara) rises to a height of fifty-eight feet from the ground covered with the most elaborate detail and is too well kept to be not to interfere with the main outline of the building. In front of the temple is a large enclosed porch or mandapa. It has a pillared portico of great elegance whose roof rises more than half way up the temple and is sculptured with a richness and complexity of design almost unrivalled even in the works of patient prodigality of labour. Internally the roof is more elaborately carved than the exterior it consists of a square within the central part of about 124 feet the corners of which are cut off by four triangles of diagonally to each other so as to reduce it to a square of about nine feet. This operation is again repeated and the square becomes a

Of the remainder 1,000 were stationed at Hási under Colonel Skinner and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the *jágr* which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

CHAP I, C.
Population
History of
Colonel Skinner

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiána. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second-in-command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hási employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corruption of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hási.

In 1867 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order, dated August 30th, 1868. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are the widow of Mr James Skinner, a grandson of Colonel Skinner, Mr Robert Hercules Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, Mr. Richard Ross Skinner and Mr. George Earle Skinner, sons of Mr. Thomas Skinner.

Present con-
dition of the
Skinner Estate

Except in a few instances the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *landas* or local agents.

The chief native gentleman of rank in the district is Bhai Zabharang Singh of Sidhowál in the Karnál District, who holds a *jágr* of 14 villages in the Budluda tract, transferred to this district from Karnál in 1868. He is a minor and his estate is under the Court of Wards in the Karnál District.

The Bhái of
Sidhowál

but with a number of neat houses, four long bazars and a greater appearance of trade, industry and moderate but widely diffused wealth and comfort than I had seen since I left Delhi. The streets were full of hackeries laden with corn and flour the shops stored with all kinds of woollen, felt, cotton and hardware goods and the neatness of the workmanship in iron far surpassed what I should have expected to see. Here too everybody was full of Capt. Tod's praise. The place had been entirely ruined by Jamahid Khān and deserted by all its inhabitants when Tod persuaded the Rānā to adopt measures for encouraging the owners of land to return and foreign merchants to settle he himself drew up a code of regulations for them obtained them an immunity from taxes for a certain number of years and sent them patterns of different articles of English manufacture for their imitation. He also gave money liberally to the beautifying of their town. In short, as one of the merchants who called on me said. It ought to be called *Todgany* but there is no need for we shall never forget him. Such praise as this from people who had no further hopes of seeing or receiving any benefit from him is indeed of sterling value."

Bhilwāra is still an important trade centre and has long been noted for the excellence and durability of its tinned utensils which are largely exported. A ginning factory and cotton press, the property of the Darbār give employment to about 600 hands daily during the working season, and the average yearly out-turn is about 12,000 bales of cotton and wool. There was formerly a mint here it is not known when it was first worked but probably in the time of Shah Alam, as the rupee and the old paise bear his name. The coins are called Bhilāri, are still current in parts of the State, and were till quite recently largely in circulation in Sirohi. The mint was closed prior to 1870. The town possesses a combined post and telegraph office a travellers bungalow an anglo-vernacular middle school a primary school for girls (kept up by the United Free Church Mission) and a hospital with accommodation for twenty in-patients.

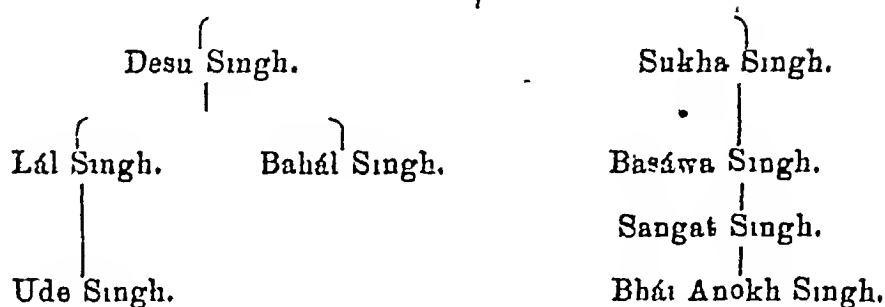
Māndal.—A *tahsil* of the Bhilwāra *zila* and the headquarters thereof. The small town is situated in 25° 27' N and 74° 35' E, about nine miles north west of Bhilwāra and four miles south by south west of Māndal station on the Rajputāna Mālwa Railway. Population (1901) 3978. The place possesses a branch post office and a primary vernacular school. Immediately to the north is a fine artificial tank said to be of great age and on its embankment are the remains of some buildings constructed by Akbar after he had taken Chitor in 1567. To the south is a large *chhatra* erected to the memory of Jugannāth Kachwāha, the younger son of Rājā Bahār Mal of Amber who died here about 1610. Māndal was occupied by imperial troops under prince Parwez and Mahābat Khān in the time of Jahāngir but was restored to the Rānā on his sending his tribute to the emperor in 1614. Subsequently it changed hands more than once and at the end of the seventeenth century was given by Aurangzib in *ijāz* to Krishna Singh son of the Rāthor Thākūr of

Bháis of Kaithal —

CHAP. I. C

Population
The Bhái of
Sidhová

BHAI GURBAKHSI SINGH



There is also a *jágir* of five villages in the Sirsá Tahsíl held by Saidár Jíwan Singh of Shahzídpur in the Ambála District.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Darbárs —

Bábá Bishodá Nand Singh of Rori, a descendant of Bábá Jánki Dís who was rewarded with a small *muáfi* grant for his services to English officers in the mutiny, Rái Sábib Rám Sukh Dás, treasurer of the Hissár District, who owns about twenty thousand acres of land in various villages in the Sirsá Tahsíl, Lála Sohan Lál, treasurer of the Hissár District, who owns part of the village of Fatahábád Lála Jai Rám Dís, Banker of Bhiwáni, Lála Shugan Chand, Banker of Hissár, and Lála Narsingh Dás, Banker of Bhiwáni. Besides these there is an increasing number of Indian commissioned officers, all of whom are entitled to a seat in Darbárs. The most distinguished of these is Rasaldár Major Unda Singh of the 22nd Cavalry, who lives at Bapaura in the Bhiwani Tahsíl and has served as aide-de-camp to His Majesty the King. Darbárs.

Over two-thirds of the whole population of the district are returned as Hindús, the definition embracing all persons who did not return themselves as Musalmáns, Christians, Sikhs, Jains or Zorastrians. Among the persons classed as Hindús are nearly 116,000 Baurias, Chuhrás, Chamars Dhanaks and Sásis. These persons are really outcasts from Hinduism, and though they may in a few cases call themselves Hindús, they are denied the right to that title by all orthodox believers in the Hindu faith. Religion. See Table 16, Part B

Hinduism in Hissár does not differ in any material particular from the standard type prevalent in the south-eastern districts of the Punjab. The ordinary Hindu peasant, though, as a general rule, he returned himself or was returned at the census as a Váishnava, is entirely ignorant of the more esoteric doctrines of the religion which he professes. He, of course, knows the names of Rám, Vishnu, Krishna and Nárayan, and habitually repeats them. Hindús and their sects

Singh against Jahāngīr's army Indra Bhān Bauri Sāl, the brother in law of Rānā Rāj Singh I for whom he fought against Aurangzēh's troops and was wounded Dūrjan Sāl Vikramāditya Māndhata Shubb Karan II, who was wounded in the battle of Ujjain in 1769 and received the title of Sawai Keshava Dās II, in whose time Bijolia was occupied by the Marāṭhās, but he ousted them and regained possession Shēo Singh Govind Singh and Kishan Singh The last named is the present Rao Sawai, was born in 1869 and succeeded his father in 1895

The principal place in the estate is the village of the same name situated in 25° 10' N and 75° 20' E, close to the Bāndi border and about 112 miles north-east of Udaipur city The ancient name of Bijolia was Vindhya-vali it is walled and picturesquely situated on a plateau which is called the Uparmāl Among objects of antiquarian interest may be mentioned three Sivaite temples probably of the tenth century a reservoir with steps called the Mandakini Baori five Jain temples dedicated to Pīrasnāth the remains of a palace and two rock inscriptions The Jain temples, situated on rising ground about a mile to the south-east, were built by Mahājan Lola in the time of the Chauhān Rājā Someshwar of Ajmer in 1170 and one of them is considered specially sacred as containing a complete small model of a temple inside it The rock inscriptions are both dated 1170 one gives the genealogy of the Chauhāns of Ajmer from Chāhumān to Someshwar (published in the *Journal of the Bengal Asiatic Society* Vol. LV), and the other is a Jain poem called *Unnathakikhar Purāṇ* (unpublished) At Tiliāma, about three miles from Bijolia, are four temples, the principal of which is dedicated to Sarveshwar (Siva) and seems to belong to the tenth or eleventh century also a monastery a land or reservoir and a toran or triumphal archway—all very interesting ruins but having no inscription

[J Tod, *Annals and antiquities of Rājasthān*, Vol. II, pages 743-45 (1832) A Cunningham *Archaeological Survey of Northern India* Vol. VI (1878) and H Cousens' *Progress Report of the Archaeological Survey of Western India* for the year ending 30th June 1905]

Chhoti Sādri.—A *zila* or district in the south-east containing one town (Chhoti Sādri) and 209 villages It is divided into two *tahsils* Chhoti Sādri and Kuraj each under a *naib-adām*. Population 48 060 in 1891 and 31 602 in 1901 or a decrease of 34 per cent. during the last decade The principal castes are Mīnās (4,357) Chamārs (2,420) Brāhmins (2,319) Rājputs (1,893) and Mahājans (1,802) The district is the most fertile of the State the soil being for the most part black cotton it is traversed by the Jāham river and possesses numerous wells A revenue settlement was introduced in 1893 for a term of twenty years and the average annual receipts from the land are nearly a lakh of rupees

✓ Chhoti Sādri Town.—The headquarters of the *zila* of the same name situated in 24° 23' N and 74° 47' E about sixty *ix* miles east by south-east of Udaipur city The population fell from 13,994 in 1891

duism, the classification was probably not incorrect, but its result was to obscure completely the statistics relating to the real and every day religious belief of the mass of the people. The Hissár peasant is in no sense an orthodox Hindu. He feeds and venerates, though he does not respect the Brahman, he knows of the existence and acknowledges the power of the great gods of the Hindu pantheon—Siva, Vishnu, the incarnate Krishna, &c. and occasionally worships them, especially Siva or Shíbji and Krishna or Thákurji. The temples of the former are very common in the Ját villages, and have been generally built as an act of *pun* by Bínias. The ceremony of temple worship is somewhat as follows. About once in two months or oftener, if he is getting on in years and has time on his hands, the zamíndár after bathing in the village tank proceeds to the village *shiwála* or *thákurdwára* and makes an offering (*cha háwa*) to the deity, which is, of course, appropriated by the officiating priest or *pujárl*. The worshipper then receives some Ganges water (*Ganga jal*), a supply of which is kept in the temple, and some leaves of the *tulsi* plant which will be growing in the enclosure; the *tulsi* leaves are dipped in the water and then applied by the worshipper to his forehead, and if Siva is the deity who is being worshipped, some of the water is poured over the *linga* or symbol of the god which is invariably found in his temple. The worshipper also makes obeisance (*dhol mán na*) before the idol of the deity. The act of worship is called *darsan* or viewing, and as it occupies a considerable time, is not to be entered upon unless one has ample leisure. Of the more strictly orthodox but inferior gods, perhaps Suraj Náráyan is the one who most commonly receives adoration from the Hindu peasant. He is worshipped mostly on Sunday; the more pious keep a fast (*barat*) in his honor on that day, which consists in eating only one meal with one sort of grain and abstaining from salt.

But although Siva and Suraj Náráyan are the two most important personages in the Hindu peasant's pantheon, they are too great for every day use. He lives as it were in an atmosphere charged with the spirits of departed saints, heroes, demons and others who are in a position to, and as a matter of fact do, exercise a benificent or malevolent influence on the affairs of mankind, and it is from them that he selects those who are to be the recipients of his every day devotion. It is not perhaps so much the case that he worships them with fixed ceremonies as he does Siva and Suraj Náráyan, but they are always, unconsciously almost, present to him as the beings who have the most immediate connection with his destinies.

The more common objects of worship of this class are the Bhúma or god of the homestead, and Sitla, the goddess of small-pox, who is worshipped mostly by women who mix sugar with

on the southern side remained to be completed when the Jogi requested the Jati to crow like a cock (a sign of the break of day) so that Bhim might give up the attempt and lose the wager. The Jati complied and Bhim, thinking it was dawn, dashed his foot against the ground, thereby opening a reservoir of water still called Bhim-lāt. Another reservoir was formed where he rested his knee and is now known as Bhim-godī the pond where the Jati crowed is called Kukreshwar-kūnd and the spot where Bhim placed the Mahādeo lingam which he kept fastened to his arm is now marked by the Nilkanth Mahādeo temple.

Subsequently the place became the capital of a branch of the Mauryas or Mori Rajputs and was called Chitrakot after Chitrang the chief of this house whose tank and ruined palace are still to be seen in the southern portion of the hill.

As mentioned in Chapter II, the fort was taken from Māu Singh Maurya by Bāpā Rāwāl in 734 and it was the capital of the Mewār State till 1567 when the seat of government was transferred to Udaipur city. Chitor has been three times taken and sacked by the Musalmān kings and emperors, namely (1) in 1303 by Alā ud-dīn Khiljī, who handed it over to his son Khizr Khān and called it Khizr-ābād after him (2) in 1534 by Bahādur Shāh of Gujarāt and (3) in 1567 by Akbar.

Passing through the town we come to the old tank called the Jhālī Bāo built by the wife of Rānā Udaī Singh and here the ascent begins. The first gate is the Pītal Pol in front of which is a small square platform to the memory of Bāgh Singh the ancestor of the chiefs of Partābgarh, who was killed in 1534 during Bahādur Shāh's siege. The second gate is called the Bhaīron Pol after Bhaīron Dās Solankī, who also fell in 1534. A little further on are the *chhatras* marking the spots where the famous Jai Mal of Badnor and his chasnūan hallā were killed in 1567; the rough memorial-stones are kept coloured red by the people and venerated as if marking the shrine of some deity. The third gate or Hanumān Pol has circular bastions and is called after the temple of Hanumān which is close by. The remaining four gates are the Ganeshī lōrī, Lachhman and Rām lōl and opposite the latter is a Jain mona tery now used as a guard room and containing an inscription of the year 1481 which records the visit of some Jain dignitary. Passing through the Rām lōl we come to the platform where the heroic Luttā the ancestor of the Rāwāls of Amet, met his death in 1567.

There are now two roads on to the left or north and the other to the south. The first object of interest by the latter route is the small but beautiful temple built in the sixteenth century by the usurper Baulīr and dedicated to Tuljā Bhawānī the tutelary goddess of the scribes. To the south is a large bastion-like structure with vaulted chambers called the Naulākha Bhandār or nine-lakh treasury and a hall of massive pillars called the Nau Kotha and between these buildings is the graceful and richly carved little temple known as Singār Chāori which contains several inscriptions one of which is as

instead of being burnt like an ordinary Hindu. He did not marry but devoted himself to the life of an ascetic teacher. His sayings (*sabd*) (to the number of 120) were written down by his disciples, and have been handed down in a book (*po'hi*) which is written in the Nágari character, and in a Hindu dialect similar to Bágri, seemingly a Múrwarí dialect. The "twenty-nine" precepts given by him for the guidance of his followers are as follows :—

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Population.
The Bishnoi
religion.

Tís din sítak—páneh roz ratwantí nári
Será karo shnán—síl—santokh—suchh pyári
Pání—bání—ídhní—itná líyo chhán.
Dayá—dharm hírdé dharo—garu batái ján
Chori—nindya—jhúth—barjya bád na kariyo koe
Amal—tamákú—bhang—líí dúr hí tyágo
Mad—máis se dekhke dúr hí bhágo.
Amar rakháo thát—bail tani ná báho
Amáshya barat—rúkh líle ná gháo.
Hom jap samúdh pújá—bíšh baikunthí páo
Untís dharm kí ákhri garu batái soe
Páhal deo par chávya jisko nám Bishnoi hoo

which is thus interpreted :—" For thirty days after child-birth and five days after a menstrual discharge a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking-water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the Teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, *bhang* and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmáns who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. And the last of the twenty-nine duties prescribed by the Teacher—Baptize your children, if you would be called a true Bishnoi."

Some of these precepts are not strictly obeyed, for instance, although ordinarily they allow no blue in their clothing, yet a

Turning now to the north, one passes the Bhīm lāt reservoir already mentioned as having its origin in an angry kick from the foot of Bhīm Pāndava the ancient temple of Mīlkanth (the blue throated) Mahādeo the Sūraj Pol or sun-gate facing the east the platform erected to the memory of Rāwat Sain Dās of Salūmbar who was killed here during Akbara's siege and the Jain tower or Kirtī Stambh, meaning the tower of fame.

The building last mentioned was erected by a Bagherwāl Mahājan named Jijā in the twelfth or thirteenth century and dedicated to Adināth, the first of the Jain tīrthankara. It has recently been repaired under the general direction of the Government of India as it was in a dangerous and tottering condition. The height of the tower is about eighty feet, and a central staircase winds up a square shaft through six storeys to a small open pavilion of very elegant design the roof of which rests on twelve pillars. It is adorned with sculpture and mouldings from base to summit, the figure of Adināth being repeated some hundreds of times.

The circuit of the fort may be completed by passing the reservoir and palace constructed by Rānā Ratan Singh who was killed in 1803 the palace is now commonly called after Hingal Ahīrya of the Dūngar pur family. Other objects of interest in this direction are the temple dedicated to Annapurna (the Indian Ceres) in the fourteenth century the Kukreshwar reservoir and temple, both probably built with the fort, and the Lakhota Bārī or gāo at the northern extremity. A few Buddhist votive stūpas have been found on the hill and are now regarded by the people as (lingams).

[J. Tod *Annals and antiquities of Rājasthān*, Vol. I 1829 J. Fergusson, *Picturesque illustrations of ancient architecture* 1848 and *History of Indian and eastern architecture* 1899 A. Cunningham *Archæological Survey of Northern India*, Vol. XXIII 1887 J. P. Stratton *Chitor and the Mewār family* Allahābād 1896 and H. Cousens, *Progress Reports of the Archæological Survey of Western India* for the years ending 30th June 1905 and the months July 1905 to March 1906 both inclusive.]

Delwāra.—An estate in the west of Mewār situated among the eastern ranges of the Aravalli hills and consisting of eighty-six villages held by one of the first class nobles who has the title of Rāj Rānā and is a Jhālā Rājput. The population fell from 30,099 in 1891 to 16,255 in 1901 or by nearly 46 per cent. The principal castes are Rājputs (3,340) Bhīl (1,861) Dāngis (1,830) and Mahājan (1,058). The annual income is about Rs. 72,000 and a tribute of local Rs. 6,124 (or about Imperial Rs. 4,900) is paid to the Darbār.

The family is descended from Sijja who came from Halwār in Kathiāwār at the beginning of the sixteenth century with his brother Ajja (see Bari Sādri). Sijja received the estate of Delwāra and was killed in 1534 when Chitor was besieged by Bahādur Shāh. His successors were Jot Singh I the father in law of Rānā Uday Singh Man Singh I who was killed at the battle of Haldighat in 1576.

themselves only and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindús generally, is omitted. They do not revere Brahmins, but have priests (Sadhs) of their own chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the Holi in a different way from other Hindús. After sunset on that day they fast till the next forenoon, when after hearing read the account of how Pahlád was tortured by his infidel father Harnakash for believing in the god Vishnu until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Pahlád's sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (*gur*) in commemoration of Pahlád's delivery from the fire into which he was thrown, they break their fast. Bishnoís go on pilgrimage to the place where Jhámabái is buried, south of Bikaner, where there is a tomb (*mat*) over his remains and a temple (*mandir*) with regular attendants (*pujáris*). A festival takes place here every six months in *Asau* and *Phagan*, when the pilgrims go to the sandhill on which Jhámabái lived and there light sacrificial fires (*hom*) of *gandi* wood in vessels of stone and offer a burnt-offering of barley, *til*, *ghr* and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple and distribute *moth* and other grain for the peacocks and pigeons which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalmán, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnoís for the good of the temple and the animals kept there. Another place of pilgrimage is a tomb called Chhambola in the Jodhpur country, where a festival is held once a year in Chait. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons.

Another Hindú sect is that of the Sultanís or votaries of Sukh Sarwai Sultan of Nigahaya, in the Dera Gházi Khan district. He is extensively worshipped by Játs as well as by Musalmáns and Sikhs. His followers will not eat the flesh of animals killed by *ghalla* or decapitation, but only that killed in the usual manner by *halál*. The saint has a shrine at Nau-thala in the Hissar taluk. The offerings are taken by the gauráns of the shrine who are called *pujás* or *bharáns*. Images of the saint's tomb are to be found in the villages, and offerings of sweetmeats, either 1 or 5 máunds, are made thereat.

Nand-panthís are of a sect regarded as a subdivision of the "Náth" S'ís, but are more properly a Hindu sect. They revere the Bábá

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religion.

811.51

side of it, a branch post office and a *dharmaśāla* for travellers. The place was originally inhabited by people called Bards who followed *thagī* as a profession, and a quarter of the town is still called after them. Three miles to the east in the village of Anjū is a monastery of the Nātha sect of devotees, who are the *gurū*s of the Rāwāt of Deogarh: a religious fair is held here annually.

Devasthān.—A *zila* or district situated in about the centre of Mewār and containing 102 villages. It is divided into six *tahsils*—Ban kā khera Borsāna Dhaneria Kailāspuri (or Eklingī) harbor and Pallāna—each of which is under a *naib-hākīm*. The population decreased from 41 696 in 1891 to 23 692 in 1901 or by more than 43 per cent. The principal castes are Rājputs (3017) Bhills (9 666) Mahājans (1,082) Jāts (1 058) Balaus (1 374) and Gūjars (1,359). This is one of the districts in which a revenue settlement was not introduced the most interesting places in the *zila* are Eklingī and Nāgdā.

Eklingī (or Kailāspuri).—A small village situated in a narrow defile twelve miles to the north of Udaipur city. Hero Bāpā Rāwāt had the good fortune to meet the sage Hārīta, with whose permission he built a temple to Mahādeo (worshipped here under the epithet of Ekling i.e. with one *lingam* or *phallus*) and by whose favour tradition adds he captured Chitor. Subsequently Bāpā became an ascetic (*Sanyāsī*) and died here in the eighth century: a small shrine in the hamlet of Datāta about a mile to the north of Eklingī marks the spot where his remains are said to have been interred. The temple erected by Bāpā was destroyed by the Mughals but was rebuilt by Rānā Rai Mal as recorded in a fine inscription dated 1488. It is of unusual design having a double-storeyed porch and sanctuary the former covered by a flat pyramidal roof composed of many hundred circular knobs and the latter roofed by a lofty tower of more than ordinary elaboration. Inside the temple is a fair faced image of Mahādeo made of black marble. Since Bāpā's time the chief of Mewār has been *Durān* or vice-regent of Eklingī and as such when he visits the temple supercedes the high priest in his duties and performs the ceremonies. A picturesque lake lies in the vicinity and numerous other temples stand close by that dedicated to Vishnu and built by Mīrān Bai the wife of Bhoj Rāi son of Rānā Sanga being of great elegance.

Nāgdā (or Nāgahrīda).—One of the most ancient places in Mewār and quite close to Eklingī. It is said to have been founded in the seventh century by Nāgāditya an ancestor of Bāpā and it was for some time the capital of the Chāholas but is now in ruin. The principal temples are the Śāi Bahupur supposed to belong to the eleventh century and dedicated to Vishnu. They are most beautifully carved and adorned with artistic figures and sculpture in the very best taste indeed the one to the south has been described as a perfect gem of its kind and surpassed by any of the kind in Mewār not excepting the Ghateshwar temple at Baroli. The Jain temple known as Adhadi's for correctly adbhūt meaning wonderful or

1881, and it is not necessary to touch on it here. The Jains appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankái, corresponding apparently to the Hindu Náráin, but their immediate objects of worship and reverence are the 24 *arhát*s or saints who have obtained final *mrván* (*mukti*) with Nirankár. They do not appear to reverence or feed the Brahmins, but they have Sádhus or priests of their own, and their *pun* or meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the Sádhus. They do not wear the *janeu* or sacred thread, they have a certain amount of reverence for the cow, bathing is not considered any part of their worship nor do they appear to reverence the *ling*, the symbol of Siva. Their scriptures consist of the 32 Sutrás written by Mahávír, the last *arhát*. The leading principle of conduct inculcated by their religion is abstention, not alone from taking animal life but from causing harm of any kind to any living creature (*jiu*).

CHAP I, C
Population.
Jains

Of the 24 *arhát*s worshipped by the Jains, the most famous are Rikabdás, the first *arhát*, and Párasnáth and Mahávír, the last two.

Of the Jains there are two main sections, the Mandirpanthis and the Dhundiapanthis. The distinction between them consists in this that Mandirpanthis worship images of the 24 *arhát*s in temples, while the Dhundiapanthis worship no idols and have no temples. The present Mandirpanthis are the successors and representatives of the original Jains, while the Dhundiapanthis are a schismatic offshoot.

Jain sects.

(a) In the temples of the Mandirpanthis are always found images of one or more of the 24 *arhát*s and in any case that of Párasnáth the 23rd *arhát*.

Mandirpanthis

The Mandirpanthis are themselves divided into two sections—the Svetambaras, whose images are clothed and adorned with jewels, and the Digambaras, who worship nude idols.

(i) The priests of the Svetambaras are called *jatis*. The Svetambaras believe that women can obtain salvation (*mukti*), while the other Jains deny that this can be unless the woman is first born again as a man. The principal castes who follow the doctrines of the Svetambaras Jains are the Oswal Baniyas. There is a tradition explaining how the caste came to adopt this form of faith. The Oswal Baniyas were originally Rajputs of O-avagri in Rájpútana; while they were yet Rajputs, a boy was bitten by a snake, a

Svetambaras

built by Jagat Singh I in 1652 and possessing a fine porch a lofty sanctuary and a large brazen image of the eagle or vehicle of Vishnu and the Jagat Saromān built by Mahārānā Sarūp Singh just outside the palace about 1848.

The manufactures of Udaipur are unimportant and consist mainly of gold and silver embroidery dyed and stamped cloths and muslins, ivory and wooden bangles and swords, daggers and knives. The Central jail has accommodation for 458 prisoners and is well managed. The city possesses eight schools (besides several private institutions regarding which there is no information), namely an anglo-vernacular high school (see page 82 *supra*) five vernacular primary schools for boys and two schools for girls. Of these three are maintained by the Mission and the rest by the Darbār. In the matter of medical institutions the place is well-supplied having the Lansdowne Hospital, the Walter Hospital for females and the Shepherd Mission Hospital, all within the city walls, besides small hospitals attached to the Residency and the jail respectively and a dispensary near the railway station. A short account of the three large hospitals will be found in Chapter XIX.

The palace is an imposing pile of buildings running north and south and covering a space of about 1,500 feet long by 400 feet at the widest part. Fergusson has described it as "the largest in Rājputāna, and in outline and size a good deal resembling Windsor" but its details are bad, and when closely examined it will not bear comparison with many other residences of Rājput princes. But though the palace has been added to by almost every chief since 1571 when the oldest portion the Rai Angan or royal courtyard is said to have been built, the want of plan and the mixture of architecture do not spoil the general effect, and this very diversity is itself attractive. The following are some of the principal apartments the Bari mahal commenced about 1704 and having an upper story of marble finely wrought into corbelled windows and trellised screen enclosing an open court laid out with shrubs and furnished with a number of handsome doors inlaid with ivory the Dil kushā mahal, built by Rānā Karam Singh II about 1690 and decorated with mirror work on painted and gilt background an adjacent pavilion dating from 1711 and covered with blue and gold porcelain of Chinese make mixed up with some quaint Dutch porcelain tiles the Chhān ki-chittre-sāl, built by Sangram Singh II in 1716 and consisting of a court and pavilion with finely inlaid mirror work of floral patterns on a plaster ground one small room being decorated entirely with Dutch tiles while the walls of another are faced with dark blue and gold tiles of Chinese porcelain the Chhoti chittre-sāl with its brilliant glass mosaics of peacocks the Pitam Niwas or hall of delight, decorated with mirrors and porcelain the Mānak mahal or palace of rubies a curious compartment with a series of glazed niches full of with English china figures and vases of Bohemian glass and the Chān bra mahal or moon palace on the top of the building not giving a fine view of the city and surrounding country To the south of the above apartments

The Dhundias wear a cloth over their mouths, in order to prevent the entrance and consequent destruction of animalculæ; probably for a similar reason the Dhundias will not drink water in its natural state (*lacha pání*), but only that which has been warmed or otherwise treated (*pakka pání*)

CHAP I, C

Population
Dhundiaran-
this

The Báistola section of the Dhundias reverences the 32 Sutrás of Mehávír, which form the Jain scriptures, but the Terahpanthís have a separate scripture consisting of 52 slokas. The Terahpanthís will not protect one animal from the attack of another, but the regard of Báistola section for animal life will rise even to the length of doing this. On the whole the Terahpanthís, as compared with the Báistola, are a more advanced and more heterodox sect.

A complete account of the Arya Samáj is to be found in the Punjab Census Report of 1891. A branch of the Samáj was established at Hissár in 1889, and a Mandir was built there in 1893. In 1899 an orphanage was established at Bhiwání which has been the means of saving the lives of some 600 children. The movement appears to be flourishing.

Arya Samáj

Islám, looked at as a religious organization and as embodying a system of religious belief, presents itself to its followers in a much more definite and tangible shape than is the case with Hindúism, and in so far as it does this, it would be expected to have a greater effect on the moral and social life of its adherents.

Musalmán
and their sects

As a fact, the Musalmán is a far more staunch defender of his faith and far less tolerant of adverse criticism than the Hindu. As often as not the Hindu zamindár when asked to explain points in his own professed religious belief will laugh with secretly concealed incredulity in that belief, remarking that his religion is a *lacha* one, made only for the profit and advantage of the Brahman, but will generally end by saying that after all "Naráyan is the only one." To the Musalmán Islám is thus a far more living reality than is Hindúism to the Hindu, but its effects on morality are much the same. Without much reference to a religious standard, the Musalmán regulates his conduct by the standard of social morality existing around him. In many cases the social customs of the peasant have not been affected much by Muhammadanism. Those tribes who were originally Hindu and were converted, whether forcibly or not, to Islam still retain their primitive social customs as to marriage, &c. But conversion to Muhammadanism has certainly had an effect on the character and temperament of the peasant which cannot be regarded as other than hurtful; in place of work carried on with contented thrift and industry, as in the case of the Hindu Jats, we find among the Musalmán agriculturists a

catchment area of nine square miles and can store 58 million cubic feet of water.

Among other objects of interest are the Sajjan Niwas gardens well laid out and kept up the Victoria Hall a handsome building used as a library reading room and museum, in front of which stands a statue of Her late Majesty the fortified hill of Eklingarh (2400 feet above the sea) about two miles to the south containing an enormous piece of ordnance which is said to have been mounted in 1769 when Sindhia laid siege to Udaipur the Khās Odī at the southern end of the Pichola lake where wild pig daily assemble to be fed the Sahell kā bāgh or slave girls garden and the Sajjangarh hilly and palace, about 3100 feet above the sea, close to which on the north west, is the small but beautiful lake called Bari talao.

[The quotations from Mr Fergusson are taken from his *Lectures on the illustrations of ancient architecture* (1848).]

Ahār—A village in the Girwa rīla situated on the banks of a stream of the same name in 24° 35' N and 73° 44' E. about two miles east of Udaipur city. It contains a small Mission school but is chiefly noteworthy as possessing the *Mahadast* or group of the cenotaphs of the chiefs of Mewār since they left Chitor. That of Rānā Amar Singh II is the most conspicuous but almost all are elegant structures. To the east are the remains of an ancient city which, according to tradition, was founded by Anaditya on the site of a still older place Tāmbavati Nagn where dwelt the Tonwar ancestors of Vikramaditya before he obtained Ujjain. The name was changed first to Anandpur and afterwards to Ahār. The ruins are known as Dhūl Kot (the sort of ashes) and four inscriptions of the tenth century and a number of coins of a still earlier date have been discovered in them. Some ancient Jain temples are still to be traced, and also the remains of an old Hindu temple the outside of which shows excellent carving.

Gogūnda.—An estate in the west of Mewār consisting of seven villages held by one of the first class nobles who is styled Raj and is a Jhāra Rājput. The population in 1901 numbered 7705 as compared with 13,972 in 1891 or a decrease of nearly 40 per cent. The principal castes are Rājputs (1601) Dhils (1,200) and Malu-jans (1,300). The annual income is about Rs. 24,000 and a tribute of local Rs. 2,052 (or about Imperial Rs. 640) is paid to the Darbar.

The family is connected with those of Bari Sūdra and Delwāra and is descended from Chhatar Dāl the son of Rāj Rānā Mān Singh II of Delwāra. Chhatar Dāl was killed near Gogūnda fighting against the imperial forces about 1680 and his son Han Singh was subsequently granted the estate. His successors have been Jaswant Singh Rām Singh, Ajai Singh, Han Singh II Jaswant Singh II Chhatar Dāl II Lal Singh Mān Singh Ajai Singh II and Jethwa Singh. The last named is the present Raj was born in 1865 and succeeded on the death of his brother without issue in 1901.

The principal place in the estate is the small town of the same name situated in the Aravalli hills 2,100 feet above the sea and 14

Guga Pír, and his *jhandā* or pole, surrounded by a tuft of peacock's feathers, is often to be seen in the Chamárs' quarter and is also carried in procession by Chamárs in August and September. Chamárs also worship Devi and Māta and reverence Guru Nānak probably without any very definite idea as to who he was.

CHAP. I, C
Population
Religion of
the
castes
medial

The Chamárs have a special class of Brahmans who are called Chamarwa Brahmans or Sádhs. No other Brahmans will hold any intercourse with them nor indeed are they generally regarded as Brahmans at all. The Chamárs sometimes burn and sometimes bury their dead.

The special object of worship of the Chuhrás (sweepers) or lowest caste of Hindu, is Lálbeg or Lálguru, whom they regard as an incarnation of the deity. His shrine is to be seen in almost every village in the Chuhrás' quarter, and consists of a mud platform (*cháuntra* or *chabutra*) with a *ghara* sunk therein and a pole planted in it as a symbol. Some of the Chuhrás also reverence Balmik, who they say was a *chela* or disciple of Lálguru or Lálbeg.

Chuhrás.

As noticed above the worship of village deities and saints makes up the largest portion of the religious life of the peasant of the district. An account of some of the principal ones is given below —

Village deities
and saints

Perhaps the one most widely venerated is Guga Pír, the saint of the Bagar, whose votaries include both Hindus and Musalmáns of all castes and tribes among the agricultural population of Hissár and the adjoining districts. Musalmáns do not, perhaps, worship him, but at any rate they regard him as a fit object for reverence. The Bishnois are probably the only agriculturist caste who do not worship him.

An account of the saint is given at page 256 of volume I of Sir H. Elliot's Supplementary Glossary. The local tradition about him is as follows —

Guga was a Chauhán Rájpút of Garh Dadera in Bikánúr. His father's name was Jeop, his grandfather's Amarn and his mother's Bichal. She was a daughter of Kamarpal, Seroha Rájpút of Sirsá. He was miraculously conceived by the intervention of Gorakhnath who gave his mother some gugal to eat. Guga's famous horse was born in the same way. When Guga grew up he had a dispute about lands with his cousins Arjan and Surjan, sons of Kachal, brother of Bichal, who had also been miraculously born. The cousins wished for a share of Guga's possession but Guga

anted to Siva and called the Bārah Doorā, while between the town and the fort is a mosque known as the Gaibi Pir after a Muhammadan saint named Gaibi who is said to have resided here in Akbar's time.

According to tradition Janmejaya, grandson of Yudhisthira performed some sacrifice at this place whence it came to be called Yājñapur a name subsequently changed to Jajpur and Jāhāzpur. The town was taken by Akbar from the Rānā about 1567 and seven years later was given by him in jagir to Jag Mal, a younger son of Rānā Uday Singh, who had gone over to the imperial court in consequence of some disagreement with his elder brother Rānā Pratāp Singh I. In the eighteenth century it was held for short periods by the Rājā of Shāhpura, and in 1806 it was seized by Zalim Singh, the minister of Kotah, who at the intervention of the British Government, gave it up in 1810 when it was restored to the Mahārānā.

Kāchola.—An estate in the north-east of Mowār consisting of ninety villages held by the Rājā Dhirāj of Shāhpura who belongs to the Rānāwat sept of the Sesodia Rājputa. The population decreased from 26,927 in 1891 to 12,515 in 1901 or by more than 50 per cent. The principal castes are Jāts (1,565) Gūjars (1,270) Rājputs (1,048) and Brāhmins (1,030). The annual income is about Rs. 50,000 and a tribute of local Rs. 3,000 (or about Imperial Rs. 2,400) is paid to the Darbār.

The family is descended from Rānā Amar Singh I whose younger son, Sūraj Mal received the estate as his portion. His successor Sūjan Singh is said to have severed all connection with Mowār and proceeded to the imperial court where he received from Shah Jahan in 1629 a grant out of the crown lands of Ajmer of the *pargana* of Pholia (now called Shāhpura). His estate in Mowār was of course resumed by the Rānā but appears to have been regranted about one hundred years later to one of his successors Rājā Umed Singh. The latter according to Tod treacherously murdered the bhāradwaj chief of Amargarh and refused to attend the summons to Udaipur and a punishment was deprived of all his lands, but he subsequently did good service and was killed fighting for Rānā Ari Singh II against Sindhia at Ujjain in 1769. The estate was restored to his son Rām Singh and has been held by the subsequent Rājās of Shāhpura, namely Bhlm Singh Amar Singh Mādho Singh Jagat Singh Lachhman Singh and Nāhar Singh. The last named is the present Rājā, was born in 1825 and succeeded in 1870. The Rājās of Shāhpura as jagirdars of Kāchola, have to do formal service for the Mahārānā like the other great nobles of Mowār and the nature of this service was long in dispute, but it has recently been decided that they are to send their usual quota of troops for three months every year to Udaipur and are themselves to attend for one month at the same place every alternate year generally at the Dasahra festival.

The estate is administered on behalf of the Rājā by an official styled *Makim* who has his headquarters at the small town of Kāchola situated three miles east of the Bānās river in 25° 24' N. and 76° 8' E. about a hundred miles north-east of Udaipur city and twenty south-east of the town of Shāhpura. Population (1901) 1,146.

Rúnichá in Biskáner. In the course of the year one blind person and one leper are said to be cured at the shrine, many are said to go there in the hope of being the favoured ones. Baniyás, Játs and Chamárs often wear images of Rímdei suspended round the neck. There is a shrine of his at Rawatsar in Biskáner, where there is a fair on the 10th Mágh Sudi and also in Bhádon. He is a special deity of the Chamárs and they take the offerings made at his shrine. Small mud shrines erected in his honour and adorned with a flag are often to be seen in the villages in the Chamárs' quarters.

CHAP. I. C.
Population.
Village deities
and saints.

Bhairon or Khetrpál is a village deity, whose chief shrine is at Ahror near Rewári in the Gurgáon District. He is the chief object of worship with the Hindu Gujaras of the district. Their tradition is that he was born of a virgin. Many of the Gujaras of the district attend a great festival held in his honour at Ahror in the month of February.

The worship of the Bhumia, or presiding deity of the village site, is of course common, and his small masonry shrine with its domed roof is often seen within the village site.

In addition to the above, there are many purely local heroes or saints, whose worship is confined to one tribe or a few adjacent villages, such as Kalapír, who is said to have been a Sidhu Ját, and is now worshipped by the tribe. He has a shrine at Rhot Kalán, a Sidhu Ját village in the Hási Tahsil.

Another good instance of a tribal deity is that of Dahdada worshipped by the Lohan Játs. Lohan, the progenitor of the gót, had four sons—Mela, Tula, Ula and Chula. Mela and Tula founded Narnaund, the chief settlement of Lohans in the district, and Ula founded Bhaini, an adjacent village. Chula lived at Narnaund as an ascetic and became a Bhagat or worker of miracles, and was thus converted into a village godling. He is worshipped under the form of an oblong stone kept in a shrine at Narnaund. His Brahmans are Gaurs of the Indauria gót. They are fed on the 11th Sudi of each month. He is also venerated by the distribution of ten sérs of sweetmeats and the digging and carrying of 101 baskets of earth from his tank.

The subject of superstitions is intimately connected and in fact merges, as shown above, in the entire religious system of the Hindu. Religion and superstition are to a great extent the same thing in his case.

A few superstitions connected with agriculture may be noted here :

Mangal (Tuesday) is a bad day for the commencement of ploughing (*hará*); Wednesday, on the other hand, is an espe-

(2,752) and Bhils (1,200). A revenue settlement was introduced in 1886 for a term of twenty years, and the yearly receipts from the land are said to be about Rs. 1,17,000.

Town ✓ The headquarters of the *tila* are at the town of Kapāsin, situated in 24° 53' N and 74° 19' E about two miles north of Kapāsin station on the Udaipur-Chitor Railway and forty-five miles north-east of Udaipur city. Population (1901) 4,591. The place possesses a branch post office, a vernacular primary school and a small hospital with accommodation for five in-patients. To the north is a fine tank.

Khamnor—A *parwana* situated in the west of the State consisting of fifty-five villages. The population fell from 34,249 in 1891 to 20,810 in 1901 or by 39 per cent. One-third of the inhabitants are Rajputs and other numerous castes are Brahmins (2,405), Mahajans (2,100), and Bhils (2,140). The land revenue of the *parwana* is about Rs. 22,000 yearly and the headquarters of the *Hikim* are at the village of Khamnor situated close to the right bank of the Runā in 24° 55' N and 73° 43' E about twenty-six miles north of Udaipur city.

Kherwāra—A *bhāmāt* or district held on the *bhām* tenure by a number of petty Gurjara chieftains. It is situated in the south-west of the State, contains one town (Kherwāra cantonment) and 119 villages, and is said to have an area of 900 square miles. The population decreased from 48,103 in 1891 to 17,558 in 1901 or by no less than 63 per cent, but it must be remembered that in 1891 the Bhils were not regularly counted, their number being roughly estimated at 34,100. Nevertheless the district is known to have suffered terribly in the famine of 1899-1900 and the loss of population was undoubtedly very great. At the last census about sixty-two per cent of the inhabitants were Bhils and eleven per cent Jats.

The *bhāmāt* is held by the Rāos of Jawān Pura and Mādri and the Thākars of Chām and Thāna, who enjoy between them an income of about Rs. 30,000 a year and pay a fixed sum yearly to the Durbar as tribute or quit rent. The land revenue is collected by the Gunetts or headmen of villages and is generally taken in kind, the usual rate being about one-fourth of the produce. The district forms part of the Hilly Tracts of Mewār and is directly under the political supervision of the Commandant of the Mewār Bhil Corps, subject to the general control of the Resident.

Kherwāra Cantonment—A cantonment included in the 6th or Mhow division of the Western Command of the Indian Army and situated in 23° 59' N and 73° 36' E about fifty miles south of Udaipur. It stands in a valley 1,000 feet above the sea and on the banks of a small stream called the Godavari. Population (1901) 9,989. Kherwāra is the headquarters of the Mewār Bhil Corps (see Chapter XVI) and of the Political Superintendent of the Hilly Tracts of Mewār. The Church Missionary Society has had a mission here since 1881 and maintains three vernacular primary schools for boys (one in the cantonment and two in the hill country) and a

dergoing gradual development ever since. At the present time our work includes the following branches:—

CHAP I C

Population
Ecclesiastical
Administration
and Christian
Missions

"(1) Educational Work. We have two girls' day-schools in the city, and zanána pupils are taught to read in their own homes. The schools are under Government inspection and receive a small grant-in-aid from the Municipality. The zanána workers have usually invitations to teach in quite as many houses as they have time to go to, sometimes more.

"(2) Evangelistic Work. This includes Sunday services, visits to villages and towns in the neighbourhood, teaching and preaching in Hospital and Dispensary, etc., etc.

"(3) Medical Work. Our first Hospital was a native house in the city, still used as a dispensary. This was opened in 1891. Our present Hospital was opened in March 1899 by Major Dunlop Smith, and the number of in-patients promises to be considerably larger this year than in any previous one. That the medical work is appreciated by the people is shewn by the distances from which patients come, or are brought, for treatment. They have come from Hānsi, Hissār, and even Sirsā, from Rohitak, Dādri, Rewāri, Kosh, Tushīm, Meham, Beri, Chāng and many other villages far and near. For the last two years plague work has been a special feature of the medical work of our mission, it is mostly carried on by house to house visitation. The Hospital and Dispensary receive a small grant from the Municipality—only, Rs 16 per month.

"(4). Care of the Orphan Children. We have now nine of these under our charge. We keep them until old enough to be sent to Boarding Schools for training. "The objects of our Mission might be summed up as follows.—The spiritual, mental, moral, and physical good of as many of our Indian fellow-subjects, as we can influence and reach, especially the women and children."

"As regards *Finances*, only a very small proportion of the expenses of the Mission is met by local contributions. I have already mentioned the Municipal grants to School and Hospital. A small and very variable amount is also received towards the expenses of the medical work in fees from patients visited in their homes, who can afford to pay. But most of the expenses are met from Mission funds raised in England.

"The attitude of the people is for the most part friendly, though their ignorance and superstitious prejudices often prevent our doing all that we would for them in times of illness and trouble. Miss Theobald's famine relief work among them in 1897 and 1900, and the plague work last year certainly helped to make them look upon us as their friends. But the actual number of converts has hitherto been small."

elevation of over 3000 feet above the sea. It lies in 24° 22' N and 73° 11' E. about thirty-eight miles south-west of Udaipur city and thirty-four miles south-east of Rohena station on the Rājputāna Malwa Railway. Population (1901) 903.

Two companies of the Mewār Bhil Corps are quartered here, and the officer commanding the detachment is Assistant to the Political Superintendent of the Hilly Tracts. Kotra contains a post office, a vernacular primary school for boys, a hospital for the detachment and another for the civil population. The institution last mentioned is maintained partly by Government and partly from local funds, and has accommodation for eight in-patients.

Kūmbhalgarh—A *pargana* situated in the west of the State in the Aravalli hills and consisting of 165 villages. It is administered by a *Hākīm* whose headquarters are at Kelwār, while those of his assistant (*naib-hākīm*) are at Rincer. The population fell from 51765 in 1801 to 28003 in 1901 or by nearly 46 per cent. The principal castes are Rājputs (10198) Bhils (3406), Mahajan (3160) and Brāhmins (2005). The land revenue of the *pargana* is said to be about Rs. 41000 a year but no regular settlement has been introduced.

The district takes its name from the well-known fort of Kūmbhalgarh or Kūmbhalmir built by Rānā Kūmbha between 1441 and 1458 on the site of a still more ancient castle which tradition ascribed to Samprati, a Jain prince of the second century B.C. It is situated in 25° 9' N and 71° 30' E. about forty miles north of Udaipur city and stands on a rocky hill, 3508 feet above sea level commanding a fine view of the wild and rugged scenery of the Aravallis and the sandy deserts of Mārwāt. It is defended by a series of walls with battlements and bastions built on the slope of the hill and containing a number of domed buildings which are reached through several gateways along a winding approach. Besides the Aravalli barrier thrown across the first narrow ascent about a mile from Kelwār there is a second gate called the Halla Lal intermediate to the Hanumān Lal the exterior gate of the fortress between which and the summit there are four more gates. A temple to Vilkanth Mahādev and an altar were built with the fort; the altar was used for the *Agni-hotra* ceremony at the inauguration and the large old storeyed building in which it was situated still exists.

At some little distance outside the fort is a fine Jain temple consisting of a square sanctuary with vaulted dome and a colonnade of elegant pillars all round while in the vicinity is another Jain temple of peculiar design having three storeys each tier lined with decorated with massive low columns.

According to Firishhta, Mahmūd Khān of Mālwa visited Kūmbhalgarh about 1408 and ascended the hill for some distance on the eastern face of the fort. He formed the opinion that it might but a close siege for several years could effect its reduction so he marched away to Dhanurpur. The place was then taken about 1515 by Bhābhāra Khān one of Akbar's generals. It was again taken in 1527

The trees round the *ábád* are less numerous, the tanks not so large, nor in consequence of the greater proximity of light sandy soil so deep. At the same time we miss the large and handsome *chaupáls* and the masonry houses become less common.

CHAP I, C.
Population.
Villages

The houses in the Musalmán villages are generally far inferior to those in Ját villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Musalmán Pachháda villages in the north of tahsíl Fatahábád and along the course of the Ghaggar present a still greater contrast to those of the Ját. The houses are far poorer, often nothing more than thatched mud hovels and the villages are far smaller in size, less neat and less compactly arranged.

Few trees are planted round the village site, and what there are, are of natural growth. The thorn enclosures and *opla* stacks of the Ját village are absent, and the mosque itself is only a mud house, a little more respectable than the rest, with an open platform of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupál* or rest-house.

The Sikh villages of Sirsá resemble more or less the Ját villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean. Many of those, however, near the canal, are filthy in the extreme, and the zamíndár's attempts at sanitation are of the feeblest.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canal and the Ghaggar, the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dabai*), in which the run water from the surrounding higher lands naturally collects. As the village increases in size and more mud bricks are required, the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of dried fallen trees is devoted to repairing and enlarging the tank, or a rate is levied by the villagers among themselves for this purpose. So long as the tank water holds out, men and cattle drink from it and both bathe in it promiscuously, but some of the better villages reserve

Water supply

Rakhabh Dev—A walled village in the Magra *tila* situated in the midst of hills in $24^{\circ} 5' N$ and $73^{\circ} 42' E$ about forty miles south of Udaipur city and ten miles north-east of the cantonment of *Aherwara*. Population (1901) 2,174. The village possesses a post office and a vernacular primary school, originally started for the benefit of the Bhils and attended by about fifty boys, half of whom are of this tribe. Serpentine of a dull green colour is quarried in the neighbourhood and worked into effigies and vessels of domestic use which are sold to the numerous pilgrims who visit the place.

The famous Jain temple sacred to Adināth or Rakhabhāth is annually visited by thousands from all parts of Rājputāna and Gujarāt; it is difficult to determine the age of this building but three inscriptions record deeds of piety and repairs in the fourteenth and fifteenth centuries. The principal image is of black marble and is in a sitting posture about three feet in height; it is said to have been brought here from Gujarāt towards the end of the thirteenth century. Hindus as well as Jains, worship the divinity; the former regarding him as one of the incarnations of Vishnu and the latter as one of the twenty-four *tīrthankars* or *hararchs* of Jainism. The Bhils call him *kālājī* from the colour of the image and have great faith in him; an oath by *kālājī* is one of the most solemn a Bhil of these parts can take. Another name is *kesariyaji* from the saffron (*kesar*) with which pilgrims besmear the idol. Every votary is entitled to wash off the paste applied by a previous worshipper and in this way saffron worth thousands of rupees is offered to the god annually.

Māndalgārh.—A *tila* or district in the north-east of the State containing 258 villages and divided into two *tilas*, *Kotri* and *Mānlūgarh*, each under a *naib-kādim*. The population decreased from 84,472 in 1801 to 33,619 in 1901 or by sixty per cent. The principal castes are Brahmins (4,010) Mahajans (2,911) Gijars (2,710), Jats (2,561) Rājputs (2,404), and Dhukars (1,000). Iron mines are still worked at Bigod and other places. A railway station was introduced between 1889 and 1891 for a distance of twenty years and the yearly receipts from the land are about Rs. 41,000.

The hill quarters of the *tila* are at the small town of the same name situated in $25^{\circ} 13' N$ and $73^{\circ} 12' E$, about a hundred miles north-east of Udaipur city. Population (1901) 1,462. The town possesses a post office, a vernacular primary school and a dispensary. To the north-west is a fort about half a mile in length with a few masonry walls and bastions, reaching the crest of the hill on which stands a strong tower to the south but is surrounded from the hill to the north. The fort is said to have been constructed about the middle of the twelfth century by a chief of the Rajasthani clan of Rajputs (a branch of the Solankis).

According to the *Muallim-i-tarikh* *Muallim* of the *tila* of Gujarāt besieged Māndalgārh with battalions and elephants and caused subterranean passages to be dug in order to enter the fort by that means but the hill was so well defended that he was obliged to

The household cattle are generally penned at night either in the *angan* or in the *paoli*. Fodder is often stacked in the flat mud roofs. In some Ját villages the prosperous landowner has converted his mud residence into a substantial brick *haveli*, while in most such villages, there will be at least one or two zamíndár's houses with *pakla* gateways and fronts (*munh*). CHAP. I, C
Population
Houses

The houses in Rájpút villages, both Hindu and Mussalmán, are built on much the same general plan as in the case of Játs, but, as a rule, they are less neat, and in many cases, a far greater number of families live together in one enclosure than in the case of Játs.

In some cases the household will consist of a large enclosure subdivided into minor ones which contain one, or more *chulás*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and kamíns are also allowed to live in the household enclosure.

The type of house common in the Bágar shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule, the soil is not adapted for the construction of mud roofs, as it is too light to withstand the rain, the roofs are in consequence made of the thatch of *bágra* (*karbi*), the walls being mud. Such a house is called *chappur* or *kúdi*, and several of them will be found arranged round the *angan* or enclosure, which, if the inmates are fairly prosperous, will be provided with a mud *polai* or entrance thatched with straw. Another still poorer class of Bagar dwelling is the *phompi*, which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bágra* straw. In the better and more prosperous Bagar villages the type of house is similar to that in Ját villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachhádá villages on the Ghaggar tract. The villages in that part are very small and the houses far more scattered than in the larger villages to the south. The typical Pachhádá's house consists of a one-roomed mud hut called *kúdi* or *lotha*, standing in the middle of a thorn enclosure called *angan* or *sath*. There is generally a smaller inner enclosure for the cattle called *bágra*; the *angan* also contains a thatch supported by poles called *chán*, which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachhádá villages to the south of the Ghaggar tract approximates more closely to the type prevalent elsewhere in the district as described above.

principal castes are Rājputs (3,528), Brāhmans (1,825), Mahājans (1,824) and Bhils (1,759). There has been no land settlement in this *pargana* and the land revenue collected mostly in kind is said to average about Rs. 15,000 a year. The headquarters of the *Hakim* are at the village of Saura, situated in 24° 59' N and 73° 26' E, about thirty-three miles north-west of Udaipur city. Population (1901) 10,109.

Salūmbar—An estate in the south of Mewār consisting of one town (Salūmbar) and 237 villages held by one of the first class nobles who is styled Rāwat and is the head of the Chondāwat sept of the Sesodia Rājputs or of the branch which claims descent from Chonda, the eldest son of Rānā Lakha (see in this connection pages 16 and 36 *supra*). The population decreased from 63,269 in 1831 to 31,038 in 1901 or by more than fifty per cent. The principal castes are Bhils (6,399) Dāngs (3,902) Mahājans (3,512), and Rājputs (3,189). The annual income of the estate is about Rs. 80,000 and no tribute is paid to the Darbār.

The Rāwats of Salūmbar as already stated are the direct descendants of Chonda who at the end of the fourteenth century surrendered his right to the *qudda* of Mewār in favour of his younger and half brother Mokal. The successors of Chonda have been Hāmīrā Ratan Singh (killed at the battle of Khānna fighting against Bāhar in 1527) Sain Dās (killed along with his son at Chitor during Akbar's siege in 1567) Khengārī Kāshan Dās Jet Singh (slain at Untāla fighting for Rānā Amar Singh I against Jahāngir) Mān Singh Prithwī Singh Raghunāth Singh in whose time the estate is said to have been resumed by the Darbār. Ratan Singh II Hāndhal II Kārī Singh to whom the estate was restored by Rānā Jai Singh II Kārwar Singh Jet Singh II (killed in battle with Aṇṇī Singh Sindhiya) Jodh Singh, who is said to have been poisoned by Rānā Arī Singh II at the Nāhar Magrā hill. Jāhār Singh who fought against the Mughals at Ujjain in 1769 Bhīm Singh Bhawani Singh Padam Singh Kesri Singh II Jodh Singh II and Unār Singh. The last named is the present Rāwat was born in 1864 and succeeded by adoption in 1901.

Copper is found in the estate and from the time of Jadam Singh (1804-18) till about 1870 the Rāwats coined money known as Jadam Shāhi *panās* or Salūmbar *dāngla* but the mint was then closed by order of Government.

Salūmbar Town.—The principal place in the estate of the same name situated on the right bank of the Sarni, a tributary of the Sain river in 24° 9' N and 74° 3' E, about fifty miles north-west of Udaipur city. Population (1901) 4,692. A masonry wall surrounds the town which is protected on the north by lofty and picturesque hills, one of which immediately overlooking it is surmounted by a fort and outworks. The palace of the Rāwat is on the edge of a lake to the west and the scenery is altogether very charming. There is a post office here.

Sardārgarh—An estate in the west of Mewār consisting of twenty-six villages held by one of the first class nobles who is styled Thākūr and is a Dādā Rājput. The population decreased from 83

List of ornaments worn by women of Hissar District—contd.

CHAP I. C

Population.
Jewels.

Names of ornaments.	DEFINITION.	ESTIMATED COST IF MADE OF	
		Gold.	Silver.
NOSE ORNAMENTS.			
Nath	A large nose ring, one side of the ring being ornamented with a belt of jewels and gold spangles or a few pearls, a pendant (<i>lathan</i>) is hung to it. The ring is about three inches in diameter, made either solid, hollow, or like a sword.	50	...
Laung	A small nose stud, let into the flesh of the nostril on one side, with a pearl or turquois on it.	2	...
Bulak	A pendant, in the shape of a spoon, worn in the nose (or a leaf-shaped pendant nose ornament worn by both girls and married women, but never by widows)	15	...
Kolli Laung ...	Just the same as <i>laung</i> but its handle (<i>nall</i>) is a hollow tube through which nose ring (<i>nall</i>) is passed	2	...
Mrchhli	A ring with fringes carved into the likeness of a fish ...	15	...
NECKLACES AND NECK ORNAMENTS			
Tesri	A platted ornament comprising three beads	150	...
Tal hli tail ...	A spherical plate cut into curves, worn platted into a ring	200	...
Gal pata	A collar or necklace of a great number of chains ...	300	.
Mala	A plain necklace of gold beads perforated, often alternated with corals.	100	7
Pach lail	A set of five chains with 300 beads	150	...
Sathari	A set of seven chains with beads	200	...
Talri	A set of three chains with 20 beads	100	..
Sanjrol	A linked chain	200	...
Kathla	Made of a set of chains with a single jewelled pendant (<i>gajra</i>) hanging from it	200	...
H'r	A net work of chains with star shaped spangles on it, the chains running into a plate on each side of the neck, linked with a chain over the neck	200	25
Chamr-kall ...	A necklet consisting of a string of twisted silk, on the ends of which a number (40) of long narrow tapering and pointed beads like the dots of chess are fixed	50	7
Kash'a	As above, but beads are round, bored through the ends close to the neck	100	.
Jas'ala	A set of a row of beads		7
Pachyal	A set of twisted silk, from which a round ring of gold, silver, or copper is suspended ... ..	...	25
Kash'la	A set of twisted silk, from which a round ring of gold, silver, or copper is suspended ... ..	.	25
Cash'la	A set of twisted silk, from which a round ring of gold, silver, or copper is suspended	25

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List of ornaments worn by women of Hissar District—concl'd. CHAP I, C.

Population
Jewels

Names of ornaments	DEFINITION	ESTIMATED COST IF MADE OF	
		Gold	Silver
FINGER RINGS.			
Arsi ...	A small cup of little depth, fitted with a looking glass, having a thin ring beneath, worn on the thumb.	40	2
Chhalba	A thin round ring, plain or stamped ...	5	0.4
Anguthi ...	A ring set with one or more stones ..	10	0.6
Hath phal	A flowery ornament worn with chains on the outer part of the hand.	10	5
Tagri ...	A chain with a hook on both ends, worn all round the waist	...	20
ANKLETS			
Karl ...	A fine sort of <i>Jara</i> , worn on the ankles ..	...	30
Jhang ...	A large hollow bored ring with beads introduced into the hollow, which rattles when the wearer walks,	..	12
Tora ...	A chain of links interwoven together with broad clasps, worn on both the ankles.	..	15
Pazab ...	Is a <i>torā</i> , with pendants of silver, which clink together when the wearer walks	...	40
Churl ...	Large stamped <i>karas</i> , four or six, often fringed with pendants	.	30
Dank ...	A large solid ring curved according to the natural form of foot.	.	30
Santilra ...	A sort of <i>torā</i> of intermingled chains ...	..	40
Chhelkari	A smooth <i>Jara</i> like <i>jhang</i> ..	.	20
Lansar ...	A ring ...	...	50
TOE ORNAMENTS.			
Chhalba	The same as finger <i>chhalba</i> but somewhat larger than that.		0.5
...	An interlaced chain, worn across the toes		4
...	A <i>chhalba</i> fringed with trailing balls ..		6

Before going to his work in the fields in the early morning (*babbar*, *biswala* and *chhalba*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or butter milk. *Rabri* is frequently eaten at this time, especially among the Bagri. It is made by mixing *liger* flour with water and whey or butter milk (*lassi*). This is put in the sun until it ferments. Some salt and more *lassi* is then added and the whole put over a smouldering fire till morning when it is eaten with *liger*.

tract and buy grain, probably gram and bailey or gram, and carry it southwards or into the Bikáner territory where they may expect to realize some profit by its sale.

CHAP I, C.
Population
Divisions of
time

The Deswáli Ját and the Rájpút comparatively seldom leave their villages in this way, and in the seasons wherein there is no agricultural work to be done they are, so far as the *báráni* tract is concerned, comparatively, idle for considerable periods together.

The life of the village housewife, when not in *pardah*, is, on the whole, a hard one. She goes to the village well with the *ghara* on her head draws water twice in the day, she cooks the morning meal, and when the men are at work in the fields carries it out to them there, at the seasons for weeding and harvesting she does a considerable share of this work, and after going home has to cook the evening meal. In addition to this she has to collect the cow-dung from the fields and make it into *opla*, which is the almost universal fuel of the district and to spin the cotton (*ru*) into threads. The life of the Ját and Bagri women is one of practically unremitting toil.

The names given to the divisions—of the day vary considerably in different parts of the district.

Divisions of
the day.

Shortly before sunrise	...	Baghipati, pilabadal, lohupati, parbhút (Bagri), bangvela (Pachháda), minatvela (Sikh)
Sunrise.—Sunrise to 10 A. M.		Dinnikale, ugmana (Bagar), kalewár, vadivela, lassivela (Sikh).
Midday	...	Dopahar, rotivela.
Noon to 2 P. M.	...	Dindhale.
Late afternoon to sunset	...	Hándiwár (Ját), pashára (Bagri), peshivela (Pachháda), taorivela (Sikh).
Sunset —7 P. M. to 8 P. M.	...	Jhimanwar (Jat) = food time.
9 P. M. about	...	Sota, sotavela (Sikh)
Midnight	...	Adhurat.
Midnight to 2 P. M.	...	Paharla tarla or rattihale

There are a fair number of children's games known in the district. The commonest are perhaps *pehl*, which is practically the English hockey, and *labarlin* which much resembles

pepper shrub locally called *lena* (*Piper trifolium*) which affords cover in the hot weather to tigers and other wild beasts. The river never actually dries up but at times ceases to be a running stream. It is always fordable except in the rainy season when the waters rise to a great height. No ferry boats are kept up, but rude rafts are to be found at most of the crossings during the monsoon. They cannot, however, ply when the river is at full flood. There is a celebrated temple dedicated to Mahadeo at Baneshwar where the Son joins the Mahi and an important and largely attended fair is held here yearly in February or March. Both the Dūngarpur and Bānswār Darbars claimed the place but at an enquiry held in 1861 the proprietary right was found to lie with Dūngarpur.

According to legend the Mahi is the daughter of the earth and of the sweat that ran from the body of Indralyunn, the king of Ujjain. Others explain the name thus. A young Gujar woman was churning curds one day and an importunate lover of whom she had tried to rid herself but who would not be denied found her thus engaged. His attention becoming unbearable the girl threw herself into the churn which was at once turned into water and a clear stream flowed down the hill-side and formed the Mahi or curd river. A more likely derivation however is from the name of the lake whence it springs the Maner Mahu as well as the Mandā. The height of its banks and the fierceness of its floods the deep ravines through which the traveller has to pass on his way to it and perhaps above all the local name of the tribes who dwell about it explain the proverb "When the Mahi is crossed, there is comfort." It is interesting to note that this river has given place to the terms Mewās a hill strong hold and Mewāl a turbulent or thieving person. The latter word was originally Mahirūsh, a dweller on the Mahi and the following Sanskrit *et al.* shows the predatory character of the inhabitants from the earliest time "The river Mahi is one of the most excellent in the world. There reside only thieves children men are thieves the young men are also thieves and except thieves women give birth to none other."

The Son has already been mentioned (pag. 8 *supra*) it flows south-east from the hills near Bichalhera in Mewar till it meets the Dūngarpur border and then generally east for about fifty miles along that border but on reaching the Jukam river on its left bank it enters Dūngarpur territory and about ten miles lower down falls into the Mahi at Baneshwar. It is a small place the water runs in a shallow

HISSAR DISTRICT] *Fairs, fasts, holy places and Shrines.* [PART A.

A fair in honour of Shibi is held at Jugan in the Hissar Tahsil on the day of Shroavati (P. gn Badi 13). It is attended by only some 100 persons and lasts only for one day. A similar fair on the same date is held at Muhabbatpur in the same tahsil, attended by some 600 persons.

CHAP. I, C
Population
Fairs, fairs,
holy places and
shrines

A fair in honour of Guga Pih, attended by some 8,000 persons, is held at Hissar on the ninth day of the dark half of Bhadon. It lasts only one day.

Three fairs, at which Rimder is the object of veneration, are held at Tawaadi Rura in the Hissar Tahsil during the year on the following dates: Mugh Sudi 10, Bhadon Sudi 10 and Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbhauri in the Hissar Tahsil, some 10 miles from Barwala. The tradition is that the goddess became incarnate at this place in order to contend with the *Rakshas* (demon) Bal. Fairs are held there in her honour on Asauj Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhanana in tahsil Hissar. Fairs are held there on every Wednesday in the month of Chet, the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of coconuts, clothes and grain are made, and these are taken by Chamars and Chuhars. From 2,000 to 3,000 persons assemble at each fair.

At Hissar a fair known as the Minā Shub ka mela or the Neva ka mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, a disciple of Kutub Munawwaruddin, after he had caused a downpour of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Bari Gate of the town, but subsequently for greater security was transferred to its present locality, where Sayad Nizamuddin, who is buried inside the fort, used to pray with the people (nearby), and this has ever since proved true to the fair. Visitors come to it from considerable distances and some 6,000 or 7,000 persons usually assemble.

From the 18th to the 22nd September, 1904, a gathering of 10,000 people took place at the fort, the fair Kutub ka mela, in honour of the death of Kutub Munawwaruddin. The fair was held on the 20th and 21st of September, and on the 22nd of September a large gathering of people assembled at the fort.

fifteen miles to the north west and the distribution is very similar namely about $4\frac{1}{2}$ inches in June nine in July $7\frac{1}{2}$ in August and four in September leaving two inches in the remaining eight months. The publication entitled *Rainfall Data of India* gives complete figures only from 1899 a year of dire famine and the annual average works out to $22\frac{1}{2}$ inches—see Table No. XX in Vol. II. B.

Hissar District.] Custom connected with death, *Hindūs* [PART A.]

of *pātak* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, *munga*, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamārs only put a silver ring. The corpse is washed and clothed in new unwashed clothes, i. e., a *pagri*, *dhori* and *chādar*. The clothes in which the deceased died are given to the Dhānak. A bier (*arthi*) is made of bamboos and it should contain at least one stick of the *dhāl* wood. This is strewn with grass and cotton tufts and the body is then placed on it. A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*challa*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As the procession leaves the house a *pind* or ball of flour is placed at the house door. Another *pind* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *challa* the pyre is prepared and the body placed in it. The son or chief mourner who performs the ceremonies (*lira karm*) sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessel, mouth downward, at the head of the pyre, and a third *pind* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*lapal*) of the deceased and calls on the latter by name in a loud voice. Brahmans appear to put a lamp on the vessel at the head of the corpse. The mourners bathe and then return home. The Nāi hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phul* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family. In the neighbourhood of Toshām the remains are thrown into the Suraj Kund, a tank on the Toshām hill, and this no doubt points to the fact that in ancient times the spot was especially sacred.

On return from the Ganges the bearer of the remains goes straight to the *challa* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A *Pandit* performs a *hātā*, that is reads the Shastras during the period that the *patal* lasts. On the eleventh day after death the Acharaj is fed at the tank or well by the deceased's relatives, but is not allowed to come into the village. He receives some clothes and money and sometime a cow and a sheep. On the night preceding the twelfth day a fire of thorns is lighted in the

CHAP. I, C

Population.
Customs con-
nected with
death, Hindūs

branch of the family now ruling at Udaipur. The claim, Sir John Malcolm wrote in 1832, is tacitly admitted by the highest seat being always left vacant when the prince of the latter country (Udaipur) dines but the Mewar authorities assert that such a custom was never in vogue that no special respect has ever been paid to the Dūngarpur family in consequence of its descent from an elder branch and that Mahip was deliberately disinherited by his father because he had provoked himself unhittled to contend with the enemies of his country.

Table No. XXI in Vol. II. B. the first portion of which has been prepared from four different inscriptions found in the State gives a fairly reliable list of the chiefs. Rāwāl Shāhī is said to have extended his territory to the north-east by defeating and killing Malik Chhoru on one of the *thanadirs* of the kings of Delhi about 1700 and his son De La, after a well-contested fight with the Larimwars of Chakot seized that town in 1304 and made it his residence. It was the capital of the State for half a century and its ruin is easily seen, occupying a commanding position on the banks of the Mahi still stands in testimony of its former importance.

In Rāwāl Bir Singh's time the country in the vicinity of the present town of Dūngarpur was held by a powerful and more or less independent Bhil chieftain Dūngaria, who aspired to marry the daughter of wealthy Mahip to whom he was allied. The latter while simulating consent fixed a date for the wedding and in the meantime arranged with Bir Singh to have the whole marriage party including Dūngaria, assassinated while in a state of intoxication. This was successfully carried out. Bir Singh took possession of Dūngaria's pill or village in 1448 and founded the town of Dūngarpur. The Bhils will never forget coming out when about to undertake expeditions on Bir Singh when he told them to rest and promise to pay that their mothers by holding torches in their honour these shrines still exist on the hill overlooking the town and are visited as sacred places by Hindu and Muslim alike. It is said that a portion of the installation ceremony in the future Rāwāls should be performed by a descendant of Dūngaria that one of the latter should take food from his hands and mark the forehead with the forehead of which was chief of Dūngarpur.

for the benefit of the deceased's soul, and this is repeated on the *CHAP. I, C*
biswan or twentieth day after death. The last ceremony is the *Population*
chubiswan on the Thursday nearest the fortieth day after death. *Marriage*
 On this day relatives and guests from all parts assemble at
 the deceased's house and give an account of the number of
 prayers which they have said for the benefit of the deceased, these
 are then formally offered by all for that purpose and
 a feast takes place

Instead of burning the dead the Bishnois bury them *Bishnois*
 in ground on which cows are wont to stand, and the place
 generally selected is the cattle yard or sometimes even the
 actual entrance (*deori*) of the house

at Rs. 17,000 Rs. 20,000 and Rs. 25,000. Subsequently this was raised to Sālim Shāhi Rs. 30,000 which sum was paid in British coin at the rate of exchange current from time to time until July 1904 when the local currency was converted and the tribute was fixed at Imperial Rs. 17,500 a year.

As in other States inhabited by wild hill tribes it became necessary at an early period of the British supremacy to employ a military force to coerce the Bhils who had been excited to rebellion by some of the dissipated nobles. The Bhil chieftains however submitted to terms in 1523 before actual hostilities commenced. The Maharawal at this time was Jaswant Singh II described as being "incapable as a ruler and addicted to the low and most degrading vices." For his incompetency and the dishonour of the peace which he created he was deposed in 1823 and his adopted son Dalpat Singh grandson of Jaswant Singh, chief of Gartabgarh was made regent. In 1823 the regent put forward a proposition to be relieved from a demand in account of a police corps retained by our Government and from which he said that Dhangarpur derived no benefit. The object of the corps was partly to keep up the road between Malwa and Gujunt and as the advantage of this to the State was too indirect to be very apparent and as it had no voice in the measure the whole amount levied from it (Rs. 40,160) was refunded in 1832. In 1830 the Assistant Political Agent from Gujunt moved with a detachment of British troops to assist the regent in bringing to subjection the Bhils and other plunderers inhabiting the country and the process was effected without much difficulty.

In 1814 the succession to the Patilgarh State involved on Dalpat Singh and the question arose as to whether the two principalities Dūngarpur and Patilgarh should be amalgamated or whether a fresh adoption should be made by the chief of Dūngarpur or whether Patilgarh should eschew altogether British over suzerainty. The Thākurs of Dūngarpur showed themselves greatly averse to the two States being united and eventually Dalpat Singh was permitted to adopt as his successor in Dūngarpur Chhu Singh, the infant son of the Thākūr of S. 11b and while ruler of Patilgarh to continue to be regent of Dūngarpur during the boy's minority. This decision was apparently not agreeable to the ex-Mahārājā Jaiwant Singh for he made an attempt to recover his authority and to adopt as his successor Mohkam Singh son of Himmat Singh Thākūr of Nāndli, but he was unsuccessful and was removed to Muttra where he was kept under surveillance with an allowance of Rs. 1,000 a year.

The arrangement under which Delpat Singh was left in charge of Dargapur while he resided at Lal Bahadur did not work. He in 1851 was removed from all authority and transferred to a village which was not under a Native Agent till 1854 when he was again removed in 1857.

[illegible]

Of the hard *solar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

CHAP II A
Agriculture
including
Irrigation
Soils

The soil which is situated lowest is called *dōbār* and is found in low-lying depressions at a greater or less distance from the main stream and connected with it by natural channels (*phals*) or very often by artificial water-courses or *nolas*, and these depressions are generally utilized as *kunds* or rice beds, the supply of water to which is regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of *dūbh* grass and weeds found in it render it unfit for wheat cultivation.

The land at a higher level still including the highest land touched by the floods is comparatively free from grass and weeds and is called "*mahra*." It is devoted, if possible, to the cultivation of wheat, or wheat and gram, or barley. Being the highest flooded land it of course emerges soonest and dries quickest, so that when the floods fall early the moisture (*āl* or *vattar*) left will evaporate before the time for wheat sowing in November and December, and in this case gram will be sown as in the lower levels which emerge later and remain moist longer. In fact in the latter a fairly good crop of gram, sown in September, will be obtained in any year in which the floods are not extraordinarily early in time and small in amount. Wheat is sown in the lower levels also, if sufficiently free of weeds, and if the floods are suitable in time.

The amount of rainfall is a matter of primary importance in a district in which over 90 per cent. of the cultivation is unirrigated; and given the amount much depends on its distribution over the various seasons. The summer rains should begin towards the middle of July, and the maximum rainfall should occur in that month and in August, and there should be fairly heavy showers at the beginning of September. The ideal rainfall for the district would perhaps be as follows. A very heavy fall in Hār (June and July) and fairly heavy ones at intervals throughout Sāwan and Bhādon (middle of July to middle of September). There should also be some rain in Asauj (September-October).

Seasons and
rainfall.

On the rainfall of June and July depend the sowings of all the Kharif crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharif and the sowing of the Rabi in unirrigated and unflooded tracts.

If the rainfall has been good in September the Rabi crop will require no further rain till near the end of January, the

CHAPTER III

THE PEOPLE

Census of
1881

The first enumeration of the population was taken in 1881 when the total number of inhabitants was returned at 153,381 or 106 to the square mile. As in the Udaipur State the Bhils were not counted a rough estimate was made of the number of their huts and by allowing four persons (two of either sex) to each hut the number of Bhils worked out to 66,952 and this figure has been included in the total above given.

Census of
1891

At the next census (1891) there was not even a rough counting of the Bhil huts the old estimate of 1881 was taken and added to the actually enumerated population giving a total of 165,400 inhabitants or an increase during the decade of nearly eight per cent.

Census of
1901

The last census took place on the night of the 1st March 1901 except in the Bhil hamlets, where it was taken during the day in the last fortnight of February because counting by night was found to be impracticable. The total number of inhabitants was 100,103 or 65,997 less than in 1891 and the decrease in population during the decade was 39½ per cent. The decrease was most marked among the Bhils—more than forty nine per cent—though their actual number in 1891 is of course not known but Hindu last more than thirty six and Jains nearly eighteen per cent the Musalmāns alone remaining practically stationary. The large reduction in population was due chiefly to the famine of 1899-1900 and to the epidemic of malarial fever which immediately followed it also perhaps to some extent to improved methods of enumeration.

Density

The density per square mile in 1901 was only 60 and this low figure is due to the hilly nature of the country and to the well known preference of the Bhils for widely scattered habitations.

Towns and
villages.

At the last census the State contained one town and 631 villages. The total number of occupied houses was 27,950 and the average number of persons per house was 34. The only town (the capital) contained 6,094 inhabitants or 18 per cent. of the entire population of the State and they were concentrated in 1,084 houses. Of the villages only one (Sagar) contained more than 1,000 inhabitants while there had less than 500 inhabitants. The rural population numbered 94,009 occupying 26,791 houses and the average was an average of 149 persons and fifty two houses per village.

Mortality

As in Mysore the people are generally poor and the country is the richest. The mortality was not as high as in 1891 but the Census Department states that the mortality was not high in the State and was in 1901 the population had increased to 9½ per cent. and the half per cent.

Of the hard *sotar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

CHAP II, A
—
Agriculture
including
Irrigation
Soils

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On the rainfall of June and July depend the sowings of all the Kharif crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharif and the sowing of the Rabi in unirrigated and unflooded tracts.

If the rainfall has been good in September the Rabi crops will require no further rain till near the end of January, the

mingled and probably also *jowār* and perhaps *til*. If the rains are very late and it is certain that if the first sowings fail there will be no time for further ones, all the unirrigated Kharif crops, both millets and pulses, will be sown intermingled in the hope that some at least will ripen. In canal irrigated lands the zamindār will sow a little *jowār* during July (Hār-Sāwan) as fodder for his cattle. When the Kharif crops have been sown the zamindār in *bārāni* tracts will, if there is promise of rain for sowing, turn his attention to the preparation of some portion of his holding for Rabi crops, and in irrigated lands this is of course being carried on daily. In the flooded lands the cultivator is at this time, Sāwan (July-August), engaged in sowing his rice crop supposing that the floods are favourable. If there is a good shower in Sāwan-Bhādon (August or early days of September) *jowār* and *moth* mixed will be sown in *bārāni* tracts, especially if the rain has not been favourable for the earlier Kharif crops. In Bhādon (August-September) the Kharif crops have to be weeded and guarded by day against the depredations of birds and at night against those of animals.

If there is a fairly good fall in the early days of Asauj (September-October) a large *bārāni* area will be sown with gram (*chana*) and *sarson* (mustard seed) mixed, or if the fall comes later in the end of Asauj or the beginning of Kātik, corresponding to the end of October, they will be sown mixed with unirrigated barley. In the flooded tract in places where the soil dries up quickly, gram is sown during the first half of the month and gram and barley mixed (*bejhar*) towards the end, while if the moisture is retained well up till Kātik (October) *gochani* (gram and wheat) is sown. Meanwhile on lands irrigated either from the canal or from wells the zamindār has been diligently preparing his land by ploughing and watering for the Rabi wheat crop, but little barley is sown on such lands.

By this time the Kharif crops should have ripened if the sowing rains were fairly up to time. On the canal the *charri* (fodder) is cut from the middle of Asauj to Kātik corresponding to the end of September or beginning of October. The cotton pickings begin in Kātik (October-November) and continue at intervals up to the middle of Poh, i. e., the end of December, both in irrigated and unirrigated lands. All the unirrigated Kharif crops and the rice in flooded lands ripen in Kātik unless the season is an unusually late one. They are then cut, and if the zamindār has no Rabi crops to sow are threshed and winnowed at once. Often, however, under a press of work the crops are cut and stacked in the fields and threshed at leisure afterwards.

Agricultural Calendar.—concl'd.

CHAP II, A

Agriculture
including
Irrigation
Agricultural
year.

No.	NAME OF MONTH		State of Agriculture
	Vernacular	English	
2	Baisakh .	April-May ...	All Rabi crops reaped and threshed, tobacco and cane watered. Cotton sowing on irrigated lands completed, and further sowings of <i>charr</i> made.
3	Jeth .	May-June .	Threshings completed, grain stored, tobacco cut.
4	Har .	June-July .	Kharif sowings in <i>barani</i> land commence with the first rain. <i>Bajra</i> and <i>mung</i> are sown first during the first half of the month.
5	Siwan .	July-August .	<i>Jowar</i> , <i>moth</i> , <i>mdsh</i> sown if the rains are favourable. If the rains have begun late <i>jowar</i> , <i>bajra</i> , and pulses are sown mixed in the first half of the month. Irrigated <i>jowar</i> sown in canal lands. Rice sown on flooded lands. If rain continues favourable Rabi ploughings in unirrigated land commence, and in any case on irrigated lands.
6	Bhadon	August-September ..	If there is rain in the middle of the month <i>Jowar</i> will be sown in unirrigated lands, Kharif crops weeded, Rabi ploughings continued.
7	Asauj .	September-October	If there is a fairly good fall in the early part of the month grain will be sown in unirrigated lands mixed with <i>garson</i> , or later in the month, mixed with barley. The same is the case in flooded lands if floods are favourable. Irrigated <i>charr</i> is cut on canal lands.
8	Katik ...	October-November	Rabi sowings completed on unirrigated lands. Cotton pickings begin on irrigated lands. Harvesting of all Kharif crops including rice, begins and threshing carried on. Wheat sowings begin in irrigated lands. Wheat and gram (<i>gocham</i>), sown in flooded land.
9	Mangsir	November-December	Threshing and storing of Kharif crops and cotton picking completed, wheat sowings completed in canal lands. Cane cut, irrigated land is prepared for a tobacco crop.
10	Poh .	December-January	Rabi wheat crop is watered, tobacco is sown. If there is fair rain, late <i>barley</i> and <i>mdsh</i> is sown.
11	Msh	January-February	Done
12	Phagon	February-March	Tobacco seedlings transplanted into the ground.

present heavily in debt. The loans are given on the security of the headman of the village and are sometimes free of interest and at others bear a rate of six per cent. per annum.

Cattle etc.

The number of plough-cattle in the surveyed villages was recorded as 12,156 which is rather less than one pair of bullocks per holding, the average area of which was 5½ acres and if these figures are reliable it is clear that the number of plough bullocks is short of requirements. The breed is rather a good one though not up to the Gujarāt standard. Other cattle, including sheep and goats numbered 46,760 in the surveyed villages. A considerable trade is done in *ghī* the people keeping herds of buffaloes for this purpose. The average prices of the various animals are reported to be sheep or goat Rs. 3 cow Rs. 15 bullock Rs. 25 pony Rs. 30 and buffalo Rs. 45.

Fairs.

At the fair held at Baneshwar at the junction of the Son and Maht rivers in February or March a few cattle and ponies change hands but the goods brought for sale are chiefly cotton cloths, utensil, sweetmeat, glassware etc.

Irrigation.

The total irrigated area of the surveyed villages in 1903-04 was 7,553 acres or twenty per cent. of the entire area cultivated and ranged from twenty-eight per cent. in the Dūngarpur east to sixteen per cent. in Sagwāra. The hilly nature of the country and the deep beds of the larger rivers prevent the possibility of any extensive system of canal and the means of irrigation are then fire reduced to wells and tanks.

Wells.

The wells of the State are said to number about 9,000 of which 700 are in disrepair but are being gradually repaired and deepened. In the surveyed villages 1,909 wells were recorded by the settlement officials, namely 1,147 masonry or *pakka* and 762 unlined or *kachhi* and in 1903-04 they irrigated 3,999 acres or an average of 2½ acres each. In the purely Bhil villages well for irrigation are very rarely found. The average cost of a masonry well is about Rs. 500 and of a *kachhi* one Rs. 150. Water is usually raised by means of the Persian wheel which is worked by a pair or sometimes two pairs of oxen but in shallow well when the water is within ten feet of the surface recourse is often had to the cheaper friction lift (*dhānlī*) already described at page 48. Persian wheels are much used everywhere dug in the bed of a stream close under the tank which is usually fuelled with dung to prevent the earth from slipping and filling up the hole.

Tank.

The existence of small tank through the State shows how the people of this State live poor. The value of running water but unfortunately the limited natural sufficiency of water for proper escape outlet were provided for necessary repairs were not attended with the result that at the present time out of 740 tanks 134 are of no use while 606 filling water. The area irrigated from tanks in the surveyed villages in 1903-04 was 31,922 acres (eleven tenths of four acres) or more than fifty per cent. of the total area irrigated. On the average the cost of the tank is not more than Rs. 100 per acre.

Rs. 1,000 to Rs 2,000. In the central portions of the Bhiwáni Tahsíl where water is near the surface a well can be built for from Rs 500 to Rs. 700.

CHAP. II, A.
Agriculture
including
Irrigation.

In the latter tract temporary *kacha* wells are much used for irrigation in seasons where the rainfall has been too late for sufficient Kharíf sowings. These wells are quickly and inexpensively made and roughly fitted with a *lao* and *charsa*. The principal crop grown on them is barley, and when this has been reaped the wells are deserted and often fall in. They are cleared out and repaired when necessity for their use arises again.

Kacha wells

To work a well with one *lao* at least four pairs of bullocks are required, with a driver to each pair. The bullocks raise the *charsa* by pulling the *lao* down the "*gaín*" or inclined place adjoining the well, two pairs (*goís* or *gátas*) of bullocks work at one and the same time, while one pair walks down the *gaín* and thus raises the *charsa* the other pair is walking up, and by the time it reaches the top the *charsa* having been emptied into the *páicha* or water reservoir has fallen again by its own weight. The bullocks are then attached to the *lao*, the bucket is filled by a peculiar jerk given to the rope by the man (*bárlá*) who stands at the wheel and the bullocks start down the *gaín* again, the first pair meanwhile have started on their upward journey. Two pairs work in this way for 6 hours or 2 *pahars*, and if irrigation is to be carried on all day, four pairs at least are needed. The wells are generally worked under the system of *línas* already described, so that if the number of pairs of bullocks is more than four per *lao*, the share of each member of the *lína* in the produce per *lao*, which is of course limited, is reduced.

Working of
wells

The bullock drivers are called *lília* from the *lili*, the peg which fastens the bullock harness to the *lao*, and the man who works the *charsa* is the *bárlá*. In addition to these another man is required to arrange the flow of the water from the *dhoia* or water channel into the *kárís* or beds into which the field is divided. He is termed the *panydra* or *pánsudla*.

By far the most important means of irrigation in the district are the canals. There are three distinct systems which serve the district, namely, (1) the Western Jumna system which irrigates parts of all five tahsils, but the bulk of the irrigation from which is confined to the Hinsi Hissar and Fatehabád Tahsils, (2) the Sirhind system which irrigates a few villages to the north of the

Canal Irriga-
tion

iron and the slags of slag lying about in certain localities but the mines have been closed for many years. Copper is found about three or four miles east of the capital and the ore is principally malachite (carbonate of copper) associated with ironstone and ferruginous quartz. A species of serpentin of a greenish grey colour is quarried at several places notably at Matugamura, five miles north of the capital and being soft and easily curved is used for ornamental purposes. Crystalline limestone is rare but deposits of *kunkar* are fairly abundant and are worked for lime. Quartz-crystal of fairly good quality has been found near Aspuri in the north-east.

ARTS AND
MANUFACTURES
AND
TRADE

The manufactures are unimportant and consist of drinking-cups, idols and images of men and animals carved of the serpentine. There is no just mention of small bedsteads and stools made of teak and fancifully coloured with lac and brass and copper cut nails, anklets and other ornaments worn by Bhil women. The manufacture of the above articles is practically confined to the capital.

MANUFACTURES
AND
TRADE

The chief exports are castor oil, seed, *ghil* opium, turmeric, hides and *mukha* flowers and the imports salt, cloth, sugar, tobacco and iron tools. Most of the merchandise comes from or goes to Dharwad and Godhra in the Panch Mahals and Morasia in the Mahi Kantha and considering the physical difficulties that have to be surmounted, the traders chiefly Mahajans and Bohras are most numerous. The principal routes of trade are Dungarpur and Baroda and there are held yearly at Ran-shwar and Galskot. In former times the right of collecting export, import and transit duties was farmed out to a contractor who used to sublet it for different localities. There was no sort of control over these persons, no uniform tariff and no system of regular passes and the result was a great deal of extortion, not a little smuggling and a heavy loss of revenue to the Darbar. These irregularities

ceased in 1901 when a Customs department was formed, then it duty (except on opium) and the tax till then levied on goods brought in and taken on *ghil* within the State to another were abolished and a new tariff was drawn up. The department is controlled by the Superintendent and cost about Rs. 10,000 yearly while the receipt has increased from Rs. 2,000 in 1901-02 to Rs. 63,400 in 1903-04, Rs. 41,000 in 1904-05 and about Rs. 50,000 in 1905-06.

MANUFACTURES
AND
TRADE

There is no railway in Dungarpur the nearest stations being at Udaipur sixty-six miles to the north and at Idar Ahmednagar and Baroda on the Ahmednagar Baroda branch of the Bombay Baroda and Central India Railway to the south with. No rail road exists in the country and travel is by mule and bullock cart which were mostly constructed by manual labour and are kept in very bad order. We find that a car can reach the capital from the cantonment of Baroda in five days to the north with, from Ahmednagar in six days by the separate route from Idar and Baroda to the north with, from Udaipur and Baroda in the

the district close to the Sirsá Branch

The distributary system

CHAP II, A

given off within the Hissár District from the Branch is shown in the margin

Agriculture including Irrigation The Western Jumna Canal

Namo	Length in miles	apply in cusecs
Hansiwalá Minor	..	6
Gorakhpur system	..	22
Babina Minor	..	2
Muhammadpur Minor	..	6
Adampur system	..	14
Fatehabád Minor	..	3
Fatehabád system	..	61
Ding Minor	..	5
Banawali Minor	..	6

The Petwái Ráj-baha has its head in the Hánsi Branch which enters the district not far from Jínd The Hánsi Branch (which is part of the old canal) throws off three distributaries at

Ráythál the Narnaud, Petwái and Hissár Major.

There is a lock at Ráythál and navigation is possible from

Name			Total length major and minor, in miles	Authorised full supply.	Hánsi upwards. The marginal table gives the lengths of the distributaries fed by the Hánsi Branch
Mahsúdpur	..	..	31	120	
Petwár	..	..	106	133	
Narnaud	..	..	7	30	
Hissár Major	..	..	123	300	

There is a possibility of still further improvements in this canal because the area commanded is at present far in excess of the area irrigated, the difference being due to a deficiency in water. It will probably be found possible to divert into the Western Jumna Canal much of the superfluous water that now runs down the Eastern Jumna Canal. It may also be possible to restrict irrigation still further in the districts of Delhi and Karnál and utilize the surplus water in Hissár. In consequence of the improvements already made coupled with the prohibition against the cultivation of rice on the old canal, the health of the people in the Hansi Tahsil has improved considerably while in the areas to which the canal has been newly extended the increase in the amount of sickness is not very great. Some increase in sickness is, perhaps, unavoidable when a canal is newly extended to a

CHAPTER V

ADMINISTRATIVE.

In consequence of the present Mahārājā being a minor the administration has since 1894 been carried on by a Political Officer aided by a *Kumār* and a Council. The Political Officer was styled Assistant to the Resident in Mewār until 1906 when it was decided to sever Dungarpur Bānswāra and Lartābgarh from the charge known as the Mewār Residency and to place them under a separate Political Agent immediately subordinate to the Governor General Agent in Rājputāna. This arrangement has since been carried out and the new charge is called the Southern Rājputāna States Agency. The headquarters are for the time being at the town of Bānswāra.

The Council consists at present of four members including the Political Agent and *Kumār* and a responsible official is in charge of each of the various departments such as the Revenue Judicial, Criminal Police Public Works &c.

For revenue purposes the State is divided into three districts—*Barāda*—Dungarpur Ajpur and Sagwāra—each under an official termed *darī* who is directly subordinate to the Revenue Superintendent and who also exercises minor civil and criminal powers.

In the administration of justice the Codes and Acts of British India serve as guide to the various courts. Each *darī* is a third class magistrate and can try civil suits the value of which does not exceed Rs. 100 appeals against his decisions lie to the *Faujdar* who is a first class magistrate with powers in civil suits up to Rs. 10,000. The Council with the Political Officer (or in his absence the *Kumār*) as President hears appeals against the orders of the *Faujdar* and tries all cases beyond his powers but sentences of death or transportation require the approval of the Governor General Agent in Rājputāna before they can be carried out. The criminal work of the Council and *darī*s is light and the trial is usually held to maintain justice.

In former times some of the more important Thākurs exercised judicial powers but these appear to have been withdrawn about 1870 and it is now whether occurring in *pligr* or in the villages are known as *Darī* only.

In September 1911 the annual revenue of the State in the form of *Lawal* St. *Sinh* (1750) is said to have been just over Rs. 1 lakhs while according to Sir John Malcolm the actual receipts in 1811 were rather less than half this sum.

course is left to the people themselves and they arrange the matter amicably. If, however, a dispute occurs the shares and turns are settled by the Canal officers.

CHAP II, A,
Agriculture
including
Irrigation
Flow irriga

The method of irrigation by flow (*tor*) is, according to zamindár's idea, a simple matter enough. He has merely to knock a hole in the side of his watercourse or in the field ridge and wait till the whole of his field from end to end is flooded.

The rule requiring the division of a field into *kúris* or small beds has so far been a dead letter. Its obvious advantages are that it economizes water in the case of sloping fields in order to irrigate which completely without *kúris* a great depth of water would be required at the lower end in order to ensure that the water shall reach the higher level, and also that the flow of the water to land which has not as yet been reached by the water over land already fully irrigated is obviated.

Kúris.

The cultivator's objections are that under the system of *kúris* it takes much longer to irrigate a given area than without them, and that this is a weighty consideration where, under the *wárbandi* system, irrigation is only available for certain periods. Again if *kúris* are insisted upon in the case of the *paleo* or preliminary watering, they have to be broken up for subsequent ploughings and then made again after sowing thus entailing additional labour and trouble to the cultivator. In the case, however, of well irrigation or canal irrigation by lift where water is not ready to hand, the zamindár himself generally sees that the advantages of the *kúris* system outweighs its disadvantages. The irrigation of rice, the cultivation of which has now been prohibited, had of course to be carried on in the lowest spot available as the constant supply of water needed for the crop could not possibly have been procured by lift irrigation.

Lift irrigation on the canal is carried on in two ways, either by wells called *sundiyás*, built on the banks of the water-courses (*doh* or *land*), and worked with the *lio* and a chest of peculiar pattern, or where the surface to which the water has to be raised is not more than a foot or two above the level at which it is delivered by the *doh* or scoop.

Lift irrigation

The cylinder of the *sundiyá* well is generally *palla*. The chest consists of a leather bag, which at its lower extremity narrows into a sort of leather funnel. The *lio* is attached to the bottom of the chest, and the top rim of the chest or bag is held in place by a strap, as in the case of the

bringing back the Rāwals horses from villages to which they were occasionally sent to graze when out of condition (12) *chāra* for the supply of grass for the State stables (13) *khattī kālāl* a tax on liquor shops (14) *dalālī* a tax paid by brokers (15) *kasera* a tax paid by workers in brass and copper (16) *dup-glār* a tax paid by manufacturers of leather (17) *Murdūn* a tax paid by makers of the coarse bangles and anklets worn by women of the lower classes (18) *pīnāl karīr* for the provision of a buffalo to be sacrificed at the Dusshera (19) *sīcarāl* for defraying the charge of the festival in honour of Siva in the month of Māgh and (20) *serpāl* for the supply of coconuts to be distributed during the Holi. To these was added on the invasion of the Marāṭhā — (21) *karāl* for the payment of tribute to a foreign power and liable from all the inhabitants except cultivators living in the towns of Dūngarpur, Calākot and Sāgwara.

Coinage

The only coin which can be recognised as having been minted in the State is the Dūngarpur *paṭāl* issued during the years 1860-61. It bears on the obverse in Nāgarī character the words *Sīrīr Cīrpur* and on the reverse is the date 191st 18 a sword or dagger and a *ghār* or epure. The silver coins in general use till 1901 were the Chitoni and the Salim Shāhi the former minted by the Udupur and the latter by the Parāṭharāh Darwār. Owing to the closure of Government mints to the unrestricted coinage of silver to the conversion of the currency in some of the adjacent Central India States and to other causes the Chitoni and Salim Shāhi rupees depreciated to such an extent that in the famine of 1900 they exchanged for but nine and seven British annas respectively and it was decided to demonetise them and introduce Imperial currency in their stead. The Government of India agreed to give up to a limited amount 100 Imperial in exchange for 125 Chitoni or 200 Salim Shāhi rupees—these being the average rates of exchange during the six months ending the 31st March 1904—and in accordance with a notification previously issued the conversion operated from the 1st April to the 30th June 1904. But the actual market rate during these three months was more favourable to holders of rupees for from 12 to 120 Chitoni or for 10 Salim Shāhi the people could in the open market get 100 halfpenny and the result was that only 47 Chitoni and 716 Salim Shāhi rupees were tendered for conversion at the rates fixed by Government. Thus though the conversion of all locally current money into the Imperial currency was accomplished by the 1st July and in all State towns

(*dālia*) standing in a place (*adhā*) dug out on either side of a reservoir (*nyāni*) which communicates with the lower level channel or water course. The men then swing the *dāl* between them, filling it by dipping it into the water of the *nyāni* or lower reservoir and emptying it by a peculiar turn of the wrist into the upper reservoir (*kuāh*) from which the water flows on to the land to be irrigated. The system is an expensive one as in addition to the *dālia* a *panyāra* to manage the water is needed and not more than 18 or 19 acres per *dāl* can be irrigated in this way for the Rabi.

CHAP II, A.

Agriculture
including
Irrigation
Lift irrigation.

Below the Otú dam in the Sirsa Tahsil a peculiar system of irrigation is carried on in the river bed. Here the difficulty was to keep out excess of water. To do this the river bed was divided into a large number of areas each surrounded by a high and strong earth embankment. These keep the water out, and whenever any moisture is required for the crop within the embankment it is only necessary to make a hole in the dam through which the surrounding water flows on to the land to be irrigated. Often in high floods the whole village watches day and night strengthening the embankment with fascines to keep out the water, for once a breach is made the whole of the crop inside is certain to be drowned. Such embanked areas are known locally as *kunds*. The cost of constructing and maintaining these *kunds* was often considerable and formed a large part of the expenses of rice cultivation, but the necessity for them is now to a large extent obviated because the dam at Otú holds up the floods, and there is not the danger now that there was in former years of the crops below the dam being drowned.

Kund irrigation.

Table 22, Part B, gives statistics of the live-stock of the district at various periods. Haryana has always been famous for its cattle, and it has been already shown what an important part they played in the pastoral life of its former inhabitants.

Cattle

The famines which have from time to time visited the district have been certainly more fatal to cattle than to human beings, but in spite of this and the decrease of the grazing area in consequence of the spread of cultivation the breed has not deteriorated to any noticeable extent. In fact the increase of cultivation has no doubt increased the amount of fodder available for storage against the seasons in which grazing fails. As would be expected, the least developed part of the district, the Nāli of Fatchabād is proportionately the richest in cattle.

Cattle-disease of some kind is always present in the district, but is rarely very widespread or fatal.

Cattle disease.

take over his land and it is only when they definitely refuse to do so that the Darbār is at liberty to offer it to some other group.

Modes of
assessment
and collec-
tion

In former times the methods of assessment and collection varied considerably in different parts of the *Khalsā* area, but everywhere there was one principle which was to exact from the cultivator as much as could be taken without his total ruin. In some cases villages were given on lease for a term of years and in others the revenue payable was determined after an inspection of the crops, but the most prevalent custom was to fix a lump sum for each village and collect it from the headmen or *dhanyarias* without enquiring how much each individual cultivator had contributed. With the Bhils the settlements were chiefly in kind the Darbār taking from one fourth to one third of the crop. The State's nominal demand appears to have remained more or less constant for a number of years, but the villages were saddled with all kinds of additional charges over and above the revenue proper and the amount of these dues fluctuated from year to year according to the rapacity of the persons who sought to levy them. The collections were in the hands of *danadars* and *sopoya*, with very little supervision over them, all that the Darbār cared about was that the full demand should come into the State coffers and the more the underlings lived on the villagers the less pay had they to receive from the State and consequently the more money was there available for the chiefs' privy purse. Since 1818 these irregularities have been stopped such extra charges as were admissible have been added to the revenue demand proper and the others have been abolished but unfortunately in three of the last seven years the State has suffered from famine or severe scarcity and the people have not yet felt the full benefit of the change. Next it was the custom to levy every alternate year in the autumn half more than the *Khatri* instalment of the nominal revenue demand whether the rain had been propitious or not and this was done in the majority of the villages, only the Brahmins being in some cases exempted. This also is a thing of the past and the *ryots* revenue demand no longer fluctuates from year to year.

Statement of
180-06.

With effect from 1800-06 a settlement for a period of ten years has been introduced in the 201 *Khalsā* villages namely in 123 regularly surveyed villages and in 78 Bhil villages. In the former the rates per acre for the four classes of soil are—*tilti* Rs. 1 10 to Rs. 2 10, *air* Rs. 1 10 to Rs. 4, *midli* Rs. 1 5 to Rs. 3, and *chindar* eight annas, and the total annual demand has been fixed at Rs. 105 14 for the first three years, Rs. 101 03 for the next three and Rs. 108 03 for the remaining four. In the 78 Bhil villages the rates are fixed and determined chiefly with reference to the number of houses and the quality of the soil as well as an engagement entered into with the Darbār in the total annual demand is Rs. 11 10 for the first year, Rs. 11 410 for the next three,

The zamíndár, however, though not so much a cattle breeder as formerly, generally prefers to keep his young stock as when there is a fair supply of fodder their keep does not involve much additional expense. In times of scarcity young stock are of course sold off if purchasers can be found. Steers undergo the operation of gelding (*badya*) when they are about two years of age and are then trained for the plough and become more valuable. If, however, the grazing area decreases much more it will probably become the practice as it already has to some extent to sell young stock, as to do so will be more profitable than to rear it and then sell it. Heifers (*báhrí*) are generally kept for milk. A good pair of plough bullocks will fetch Rs. 150. The average price is Rs. 100 and the lowest about Rs. 40. An ungelt steer will fetch from Rs. 20 to Rs. 50 and a heifer Rs. 5 to Rs. 10. A cow will calve (*byáhna*) six, seven and in some cases eight times and is pregnant (*gyaban*) for nine months. A cow will give milk for six months after calving.

CHAP. II, A.
Agriculture
including
Irrigation
Cattle disease

In this district buffaloes (*bhains*) are seldom worked in ploughs or for draught. Male calves (*jhota*) are sold to people from the Mánjha country where they are extensively used as plough cattle. The female calves (*jhoti*) are all kept for milk and the buffalo cow (*bhains*) is a most indispensable member of the zamíndár's household, for it is in exchange for *ghi* made from her milk that he gets his small supply of grain in times of scarcity. A buffalo cow will calve 12 or 15 times and will give milk for one year after calving. The period of pregnancy is ten months.

Buffaloes,

In times of scarcity when fodder is hardly procurable every effort is made to keep the family buffalo in milk and the other cattle will to some extent be sacrificed to this consideration. A good buffalo cow will cost Rs. 80 to Rs. 100, but inferior ones may be had for Rs. 30 and fair ones for Rs. 50 or Rs. 60.

Ghi has of late years risen considerably in price and its proceeds are now a not inconsiderable item in the zamíndár's miscellaneous income.

Cattle breeding is in face of the spread of cultivation probably on the wane, certainly in the southern part of the district. The zamíndárs of the Náh tract of Fatehabád do not buy much, but sell their homebred (*gharjam*) cattle and are thus to a considerable extent cattle breeders. But in the other portions of the four southern tahsils cattle are largely bought in March for agricultural operations and sold again in October when these are over and little breeding is done.

Cattle
breeding

of bad years has had on the sales. With the return of good years there is every reason to hope that these fairs will regain their former popularity.

CHAP II, A.
Agriculture
including
Irrigation
Cattle Fairs

At these fairs the greatest majority of the animals sold are bullocks, many of them young stock. The number of cattle for sale and the average prices realized depend of course to a large extent on the nature of the season. If there is an anticipated scarcity of fodder, the number will be large and the prices realized correspondingly low. Again if there is drought in the North-Western Provinces, the demand from that quarter, which is an important factor in the success of these fairs, is reduced. At the fairs in Phágan and Chait there is a larger local demand than at those in Bhádon and Asauj, as cattle have to be purchased at the former for the Kharif and Rabi ploughings, and many of these are sold again at the fairs in Bhádon and Asauj. In addition to the local supply available for sale at these fairs, large numbers of bullocks are brought from the Rájputána States on the west and sold. The latter include many of the excellent Nagor breed. These are largely used by the wealthier classes for drawing *rath*s, as they trot very well. The Hariána cattle are largely brought up by dealers from the Punjab, and, as already noticed, from the North-Western Provinces.

It is estimated that at the two fairs at Hissár some five lakhs of rupees come into the district on an average, and at the Sirsá fair in Bhádon about one-and-a-half lakhs. Below are given some statistics showing the number of purchases and the average prices realized at these fairs.

In the villages a promising young steer is often kept and reared by the zamíndárs. When a full grown bull (*khaqar*) he is considered the common village property. He is allowed to wander about at leisure and does no work. He covers the village cows and what fodder is required for him is provided out of the village *ma'bz*.

Private bulls.

Sheep and goats, especially the former, have, during late years, increased largely and are now kept in very considerable numbers by the zamíndárs. In many cases the rearing of sheep has become a regular industry with the Chamárs and Dhanáks of the villages. A man will take a few sheep from a town butcher (*lassib*) or trader (*byopári*) and will rear them for him pasturing them on the common village waste. In return for his trouble he keeps half the lambs born, the other half going to the trader. Sheep are greedy feeders and eat much of the *pála* on the waste besides doing damage to trees. The proprietors in many villages object to their presence, and there is now a general wish to raise the grazing fees levied for them which have hitherto been one or two annas per annum. The usual price of a sheep is from Re 1 to Re 2.

Sheep and
Goats

CHAPTER VI.

MISCELLANEOUS.

Dūngarpur Town.—The capital of the State and the head quarters of the zila or district of the same name. It is situated in 23° 51' N and 73° 43' E, about sixty-six miles south of Udaipur city and fifteen miles south-east of the cantonment of Kherwāra. The population has decreased from 6449 in 1881 to 6431 in 1891 and 6094 in 1901 and it is remarkable that in each of these years females outnumbered males. At the last census nearly fifty five per cent. of the inhabitants were Hindus and twenty four per cent. Musalmāns.

At page 132 *supra* is an account of how the town came to be founded in 1358 and to be called after the Bhil chieftain Dūngaria, whom Rāwāl Bīr Singh caused to be assassinated. The temples erected by the latter in memory of Dūngaria's widows are on a hill, between 1,200 and 1,400 feet above sea level to the south. On this same hill is the Mahārāwāl's palace while at the foot is the lake called Gel Sāgar. The town is locally famous for its toys, cups and images carved out of a greenish stone found in the vicinity and for its bedsteads and stools made of teakwood and coloured with lac. The combined post and telegraph office, the municipal committee, the jail, the anglo-vernacular school and the hospital have all been already noticed.

The place is said to have been besieged in the beginning of the nineteenth century by a Marāṭhā force under Shāhūzādā Khudādād and to have held out for twenty days, when the besiegers obtained access through the treachery of one of the Rāwāl's Sanhars named Bīrkrūp. Sinlhiā subsequently held it for six years and was then ejected with the aid of troops supplied by Holkar.

Sāgwāra.—The headquarters of the zila of the same name, situated in 23° 41' N and 74° 2' E about twenty six miles south-east of Dūngarpur town. Population (1901) 4034. The town possesses a combined post and telegraph office, a vernacular primary school and a small hospital. About eleven miles to the south on the right bank of the Mahi river is the village of Gulākot, once the capital of the State. The ruins of the fort are still to be seen and an interesting object of interest is a Muhammadan shrine called after Fakhr u'd-dīn. A small fort built nearly about the end of 1850 at Gulākot and is attended chiefly by Musalmāns. The village of Gulākot is the seat of a vernacular primary school.

The locality is, on the whole, well chosen, as a considerable area can be irrigated from the canal, but the fact of its close proximity to the town, which has grown considerably since the Farm was first instituted, is productive of some inconvenience to the public not less than to the Farm itself. To obviate this a large area of grazing land has been made over to the Local Government for the use of the town cattle, the Farm obtaining an equivalent area out of the Hānsi Bīr.

CHAP. II, A.
Agriculture
including
Irrigation
The Cattle
Farm.

The area within the limits of the Farm is 40,663 acres. Of this all with the exception of one or two small plots is the property of Government. The cultivated area amounts to about 4,000 acres, of which half is cultivated by the Farm authorities to provide grain and fodder for the animals on the Farm, and the remaining half is leased at high cash rents to tenants from the town. In ordinary years the waste land affords excellent pasturage for cattle up till the end of May, after which date they are kept on stored fodder till the rains break. In years of drought, however, the grazing in the Bīr fails and considerable difficulty is felt in providing for the cattle.

Various kinds of grasses grow in the Bīr, of which in ordinary years there is a most luxuriant crop. The best kinds are *dhup*, *anyon sūwak keogh*, *palanj* and *gandhi*. Besides grasses the Bīr abounds with *jal*, *kar*, *jand*, and *ber* (wild plum) trees, the first predominating. The fruit of the *jal* tree is called *pulu* and is much eaten by the poorer classes. The fruit of the *kar* tree is called *tent*, and is generally used by the people for pickling, when young and green it is like capers, when ripe it is called *pinju*, and being of a sweetish flavour, is considered not unpalatable by the poor. The fruit of the *jand* is called *sangar* and resembles a bean, when tender and green it is used as a vegetable. The *ber* tree (*zizyphus jujuba*) or wild plum has a fruit like the cherry. The fruit also is called *ber*. The dried leaves, called *pāld*, are excellent fodder.

Up to the 1st April 1899, the Farm was managed by the Commissariat Department. It was then made over to the Civil Veterinary Department, under whose management it now is. The head of the Farm is a commissioned officer of the Department, and he has under him a warrant officer who acts as Farm Overseer, and a civilian Farm Bailiff. There are some hundreds of farm hands employed when reaping operations are in progress. All the Farm cultivation is carried on on strictly modern and scientific lines, adapted to the necessities of the country and climate. Good English and American ploughs and

of artillery draught are made over to the Commissariat Department for distribution to the various Commands. CHAP. II, A.

The heifer calves are reserved at the Farm for breeding purposes. As many as are rendered unfit for such, whether by age or by natural faults, are cast and sold by public auction. Agriculture
including
Irrigation
The Cattle
Farm.

The Bîr is the resort of hundreds of black buck, and chin-kâra. It also contains a few *nîlghâi*. Small game, such as hares, partridges and sangrouse, are very common, and in the winter large numbers of the small bustard are to be seen. Shooting is strictly prohibited except with the permission of the Superintendent of the Farm. Such permission is never granted between the 15th March and the 1st October.

The cultivator's most important implement is of course the plough (*hal* or *munna*). The two latter words refer primarily to the piece of wood, shaped like a boot, into the top of which the pole (*hal*) and to the bottom of which a small piece of wood (*chou*) is fastened, the latter in its turn carries the *pali* or iron ploughshare. The *hal* is perhaps the most important part of the plough, as upon its weight and size depends the adaptability of the plough for ploughing various kinds of soil. In the case of sandy soils it is light and is called *hal*, whereas in the case of the firmer soils it is made heavier and called *munna*. The prices of the above parts of the plough are somewhat as follows.—*Munna* 8 annas; *hal* 12 annas to Re. 1, *chou* also called *panhyârî* 1 anna; *pali* 12 annas. Other parts of the plough are as follows.—*Oq*, a wooden peg to fasten the *hal* or pole to the *munna*, cost 6 annas, the *hatha* or plough handle; *nari*, a leather strap by which the yoke (*jua*) is fastened to the *hal* by means of a peg called *kîrî*. The *pachela* is a wooden peg which keeps the *pali* in contact with the *chou*. The yoke (*jua*) for bullocks costs 8 annas, and consists of a bar of wood into either end of which two pegs called *shimla* or *gâtia* are fixed and to them the bullocks are fastened. If there is a lower bar to the yoke it is called *panjâlî*. The reins of rope which the ploughman (*hâlî*) holds are called *râs* and his whip *sânta*. The bullocks are, however, generally guided in the way in which they should walk by having their tails twisted. Agricultural
implements.

In the light soil towards the west it is not uncommon to plough with camels. The pole (*hal*) of the plough is fastened with a leather thong to a curved piece of wood called *panjî* which again is strapped on to the back of the camel by the *tangar* a sort of camel harness, which is kept in its place by the *pa'an*, a sort of small saddle on the camel's back.

if it is late, the seed is sown at the same time as the first ploughing is given. The ploughing is often done in haste and is in consequence frequently not of very good quality. The furrows are called *kúd* and the ridges *oli*. There should of course be no space left between the furrow and the ridge, if there is it is called *pára*. The following rhyme expresses the disastrous consequences following on such careless husbandry :—

CHAP. II, A.
—
Agriculture
including
Irrigation.
Ploughing
and sowing

Kúd men *pára*,

Gáon men *ghára*,

Bhínt men *ála*,

Ghar men *sála*,

A space left at the side of your furrow,

A band of robbers in your village,

A hole in your house-wall,

Your brother-in-law staying in your house,

are four equally great calamities.

The plough furrows should be not more than three or four finger breadths (*ungals*) deep. In order to keep sufficient moisture around the seed to allow of germination the *bárdni* Kharif crops are all sown with the drill and are thus at once covered with earth which falls into the furrow from the ridge as the plough passes on and a certain amount of moisture is thus assured. Sowing by scattering with the hand (*weina*) can only be employed where there is a certainty of a sufficient supply of moisture and this of course cannot be the case in *bárdni* land.

More trouble is taken with the Rabi crops sown on *bárdni* land, the principal of which is gram. There are one or two preliminary ploughings and the ground is harrowed with the *sohaga* after each ploughing in order to break up clods and to keep in moisture. The seed is sown with the *por* as the supply of moisture is even less assured than in the case of Kharif crops. Where there is apprehension that this will be short, the field is worked over with the *sohaga* which levels the ridges and tends to retain the moisture about the seed by covering it over with some depth of earth. If after the Rabi has been sown in *bárdni* land and before it has germinated a shower of rain falls so slight that the moisture can penetrate only a very short distance

The Mahi an account of which will be found at pages 127 28 *supra* has a peculiar course. After forming the boundary with Rattlam for a couple of miles, it enters the State near Khāndu on the east and flows in a generally northerly direction for some forty tortuous miles till it reaches the Udaipur frontier when it turns first to the north west, then to the west, and lastly to the south west thus describing a large loop and separating Binswara from Udaipur on the north and Dāngarpar on the west. Its total length within, or along, the borders of the State is nearly 100 miles and its chief tributaries are the Anā Chap and Lma. For nine months in the year it is fordable on foot but after heavy rain is impassible even by raft sometimes for days together it is said to have overflowed its banks in 1868 inundating the neighbouring lands and causing much loss of life.

The Anas rises in Central India and after forming for about twelve miles the boundary between Bunsawm and Jhalol flows first north and next west for thirty-eight miles till it falls into the Maht about five miles above the spot where Bunsawm, Dhangarpur and South meet. Its principal affluent is the Huan stream.

The Ereru comes from Partabgarh enters the State in the north east near Semla, receives all the drainage of the hill in that direction and after a south westerly course of nearly thirty miles joins the Mahr. Its largest tributaries are the Ponan and Landia nalgas.

The Chipra throughout its length of about thirty-eight miles is a fine river. Rising in the hills north-east of Kāliyara, it flows first north and then west eventually falling into the Mahi on the western border not far from Garha. It is fed by the Nagdi, Kāgli and Kalol streams.

Numerous artificial tanks are found throughout the State but none are of any great size and many are breached and out of repair. Among the most important may be mentioned those at Nagamangalwara, Wāgikem and Wajwana in the centre, at Aan Canora and Chetli in the north, at Khoslan and Metwala in the north west, at Aithana in the west and Kudiya in the south and several at or near the capital notably the Bu Tal.

In the western part of Khamti the rocks consist of gneiss upon which rest unconformably a few outcrops of the schists and quartzites of the Anvill and Daka systems respectively, while in the eastern part the rocks are covered by Dacca trap. It is very generally considered that the Dacca trap is of Tertiary age.

[illegible]

The climate is subarctic and generally mild, with frequent snowfall in winter and during the two months preceding the rains.

toothed sickle. When the time for the Kharif harvesting has arrived, the family go in a body daily to the fields, or in some cases even sleep there. The millets, *jowār* and *bājra* are reaped by cutting the ears (*silla*) off. The stalks (*karbi*) are cut separately and tied into bundles or *pulis* which are stored in stacks surrounded with a thorn hedge called (*cheor*). The ears are threshed upon the threshing floor, *pir* or *klāi*, by bullocks. *Gwār* and *moth* are cut from the root, but the pods (*phālī*) are separated by being threshed by hand (*kutna*) with the *gheli* and only the pods are threshed by bullocks on the *pir* or threshing floor. In the case of gram, the cut crop is threshed by hand with the *gheli* used as a flail and the pods (*tent*) are thus separated from the straw and leaves called (*khāi*), the pods only are heaped on the threshing floor, and then threshed. A crop when cut and lying on the ground is called *lan*, the straw and grain being both included in the term.

CHAP I, C
Agriculture
including
Irrigation.
Reaping

When the crop has been cut, such part of it as is to be threshed (*gahna*) by bullocks is arranged in a heap round a stake (*med*) fixed in the centre of the threshing floor (*pir* or *klāi*). Two, four or more bullocks are then ranged abreast in a line (*daam*) and being fastened to the *med* walk in a circle (*gāt*) round it through the grain or straw, or both lying on the *pir*. In this way the ears or pods in which the grain is contained and also the straw, if any, are broken up and the grain is mixed with them. The mixture is called *pani*. At this stage if straw has been threshed, as well as grain, the mixture is tossed in the air with a *jeli* or *tāngli* while a wind is blowing and the straw and light particles are carried to a distance, while the grain and broken ears fall almost perpendicularly. The grain is still at this stage to a large extent within the broken ears, and they are again heaped on the *klāi* or *pir* and threshed and the grain is thus finally separated from the ears.

Threshing.

The mixed grain, husks, &c., are then placed in the *chāi* or winnowing basket, which is lifted up and slowly inverted when as before the heavier grain and the lighter particles are separated. Where no straw is threshed only the one winnowing with the *chāi* takes place after the grain has been separated from the ears or pods.

The dividing of the prepared grain is not a very important operation in this district, where *batāi* is comparatively rarely taken. Where necessary the division is made by sifting in earthen jar (*matāi*) called *map* for this purpose, with the grain and assuming the quantity contained in the jar of

CHAPTER II

HISTORY

It has already been mentioned in Part II Chapter II that this territory originally formed part of the Bāgar and was from the beginning of the thirteenth century till about 1500 held by certain Rajput chiefs of the Gahlot or Sesodia clan who had the title of Rāwal and who claimed descent from an older branch of the family now ruling at Udaipur. After the death of Rāwal Uda Singh at the battle of Khāmna in 1527 his country was divided up between his two sons, the elder Rāj and Ligmāl, the former retaining the western half (Dingapur) and the latter receiving the east portion (subsequently called Rānawān). The three accounts of the manner in which this division came about are given at page 131 *supra* and it will suffice here to observe that the State came into existence as a separate principality in 1500 that its rulers belong to a junior branch of the Dingapur house and that its first chief was Jagmāl, who assumed the title of Rāwal.

When the town of Rānawān now stands there was a large Bhil village belonging to a powerful chieftain named Vana or Vana who in Jagmāl's time decided to attack. During the storming of the place Vana was killed his followers were routed and his lands parcelled into the possession of his Rajput conquerors. Jagmāl is said to have died in 1540 and a list of his successors will be found in Table No. XXXII in Vol. II B. The seventh in descent from him, Surur Singh considerably extended his territory by conquest from the Rāwats of Lūdalgarh and his son Kushāl Singh was in the field for twelve years fighting with the Bhils and is said to have founded Kushālgarh in the south and Kūlakpura in the north-east.

The next chief deserving mention is Prithwī Singh (1647-86) who waged war with Rānā Bakhṭ Singh of Sunth and seized his territory but on marrying the Rānā's daughter he lost it all with the exception of the district of Chulhārā and Shergarh which he presented to one of his sons Uda Singh of Gurhā as a reward for his services during the campaign. He also considerably enlarged the town of Rānawān by adding to it the extensive *mohallā* or quarter still called after him Prithwī Garh.

Towards the end of the eighteenth century the whole country became more or less subjected to the Marāṭhās who for a long time exacted from the chieftains a heavy tribute and plundered a large part of the country. In 1791 a Marāṭhā chief named Bānāraśī of the Bāgar and came to fight the Marāṭhās at the town of Prithwī. He met a chief of the Rāwal Biju Singh at the place and an opportunity of

for the Rabi fully prepares the soil for the next harvest and the full value of the extra tillage is thus obtained. The gram leaves also to some extent act as manure on the soil. The land will then be fallow for a year and the rotation will begin again with the Rabi. But the uncertainty of the rainfall, of course, frequently disturbs the arrangement. In any case land cropped with Rabi will always be sown for the next Kharif. As between Rabi crops in *bārāni* lands there is no particular rotation observed, but as between Kharif crops it is considered inadvisable to sow *jowār* (great millet) in two successive Kharifs, especially if the soil is at all light as it has a tendency to exhaust it. A field which has borne Kharif one year should certainly receive a winter ploughing, if it is to bear a good crop next Kharif. To sow *gwār* in one Kharif has a useful effect as its leaves appear to act like manure on the soil.

It is quite the exception for *bārāni* land to be cropped *dofash* and it can be done only under very exceptional circumstances, e.g., when *bājra* has been sown in Jeth it ripens and is cut in Sāwan, and if there is rain, then gram for the Rabi is sown in the same land. Or when Kharif sowings have failed, but there is fair rain for Rabi sowings, the Kharif is ploughed up and gram sown.

In the unirrigated but flooded lands no rotation is observed, all depends on the floods. The lowest, or rice lands are always sown with rice so far as the volume of flood water will permit. The lands on the next higher level if sufficiently free from weeds will be sown with wheat, if not with gram; the lands still higher (*māhira*) which are generally clearer than those in the lower level will be sown with wheat if the floods have continued long enough to permit retention of sufficient moisture up to the season for sowing the crop, otherwise they also will be sown with gram. All depends on the volume and time of the floods, little or nothing on the crop previously sown.

On the lands irrigated from the canal greater attention is paid to rotation of crops and fallows than in the *bārāni* tracts as the course of cultivation is less liable to disturbance from want of moisture in the former than in the latter.

The principal Kharif crops grown on canal lands are cotton (*batā*), *chauri* for fodder, and *jowār*. Of these cotton is by far the most important, and is yearly increasing in importance. In the Rabi the chief crops are wheat (*gachun*) and wheat and gram mixed (*gachun*). Barley is not much sown as it is not a paying crop and is confined to light soils on the west. *Methi* and vegetables are also grown.

the course of which a Brāhman *jemadar* who was in receipt of a yearly salary of Rs. 250 and held a village worth about the same sum, but who was described as "being in a state little inferior to that of the ruler of Banswara" was dismissed. After repeatedly importuning the good offices of the Agent which the latter deemed it proper to withhold the wretch formed the design of killing the man who stood as he believed between him and profitable employment: poison was accordingly administered by a Muhammadan servant of the *jemadar* from the effects of which Captain Sparke died. Though the evidence against the *jemadar* and his servant was only circumstantial, there was no doubt of their guilt, and both were sent need to transportation for life but the principal unfortunately escaped on his way to Bombay.

By 1831 the tribute was again in arrears and a fresh settlement was made fixing it at Salim Shahi Rs. 20,000 annually for a period of five years but the Mahārājā failed to observe this agreement and in 1837 the arrears amounted to about Rs. 1,70,000. The State was badly governed and was impoverished, and the Government of India was somewhat inclined to assume the administration but the chief agreed to dismiss his minister and promised amendment and a further arrangement for the payment of tribute and arrears was concluded in 1839. This provided for yearly payments decreasing from Rs. 20,000 to Rs. 40,000 in 1843-44. Subsequently the annual tribute was settled at Salim Shahi Rs. 20,000 which sum was paid in British coin at the rate of exchange current from time to time until July 1904 when, on the introduction of Imperial currency as the sole legal tender in the State it was fixed at Imperial Rs. 17,500.

Bhawānī Singh led a full and happy life after the dismissal of his favourite minister and died in 1839. He left a male heir but the Thākurs of the State with the concurrence of Government selected as his successor Rāhīpur Singh a younger son of Bakhtāwar Singh of Khāndu and consequently a nephew of Rāwāl Byān Singh and he reigned for five years only. He was old and having no sons, was persuaded to adopt Lachhman Singh, the infant grandson of Thākur Kūhāl Singh of Sūrpur.

The succession of Lachhman Singh as Mahārājā was disputed by Man Singh of Khāndu, who conceived that a portion of his own had previously been claimed but he eventually withdrew his opposition on receiving a remuneration of Rs. 1,200 in the tribute which he paid yearly to the Durbar. Lachhman Singh who had succeeded at the early age of five began to exercise ruling powers in 1846 and in the troublous times of the Mutiny being assisted by his Sardars and entirely to his own advantage he was driven from his capital by the rebels under Tantia Topi and took refuge in the forests to the north. In 1842 he received the usual *amul* guarantee to him the right of refuge in all his territory and later resumed his dispute between him and the Rājā of Kūhāl but when an attack upon his capital was made by the forces of the British in the Saurashtra at Kalapur in the course of which a Kūhāl soldier was killed it was alleged and proved by the

HISSAR DISTRICT.] *Unirrigated Kharif crops Bajra.* [PART A.

The area which can be cultivated per plough depends of course to a great extent on the nature of the soil. Again the Rabi tillage is much more thorough than that for the Kharif and in consequence a smaller area can be cultivated for the former than for the latter harvest with the same labour. In the light soil of the Bagar a plough worked by two bullocks or one camel can prepare for the Kharif some 30 to 35 acres. In the firmer unirrigated soil of Hariána the area falls to 20 or 35 acres for the Kharif, and to 6 or 7 for the Rabi. In the irrigated canal tract it is less than this again. In the flooded *sitar* lands the area of hard rice land which a plough can cultivate for the Kharif rice is only about 2 acres, while the area for flooded gram and wheat lands is probably not much more than 4 or 5 acres.

CHAP II, 4
Agriculture including Irrigation
Area cultivated per plough or well

The area which can be irrigated by a well is not a factor of much importance in this district since, as has been often remarked, the area of well irrigation is remarkably small. In the Bagar wells in Bhiwani a one *la* well will irrigate between 4 and 5 acres. A well in the Hariána tract which is not too deep to allow of Rabi irrigation from it will water about 2½ to 3½ acres, while a well near the canal tract where the water is comparatively near the surface will irrigate 4 or 5 acres.

It is impossible to form anything like a satisfactory estimate of the cost of cultivation, and the result, even if any was arrived at, would be somewhat meaningless. A great deal of the labour of cultivation is borne by the cultivator's family, his bullocks are in many cases home-bred, and it is difficult to estimate the cost of their keep. The cost of cultivation again varies of course largely with the nature of the crop and of the soil to be cultivated.

Cost of cultivation

Table 19 shows the areas under the principal staples

Principal staples

The principal food staple of the district is *bajra*. It is sown on the first heavy rain in *Hār* (June and July), the seed often being put in at the first ploughing, two ploughings are at the most given and 4 to 5 *seis* of seed per acre are sown. Rain is needed for it in *Bhādon* (August-September) and like other Kharif crops it is weeded about a month after it is sown. In *Asā* westerly winds (*pāchwa*) help the ripening of the crop. When the grain begins to form the ears assume a brown tinge and as they ripen they gradually become of a dark colour. If the stalks and ears become yellow or if the pollen (*burr*) is knocked off by the late rain no grain will form. The pollen is apt to be attacked by an insect called *khari*. When the crop is ripe, generally in *Kārtik* before other Kharif crops, the ears are broken off and threshed, the stalks (*garbi*) are cut and fed

Unirrigated
Kharif crops
Bajra.

affairs of Panswara was necessary and, first the finances and then, (in 1902) practically all branches of the administration were placed under the immediate control of an Assistant to the Resident in Mowar. Since then considerable progress has been made particularly in the Account, Civil and Police departments and among important events of the year 1904 may be mentioned the formation of a Council, the introduction of British currency as the sole legal tender and the starting of settlement operations.

Maharawal
Shambhu
Singh
Rajg

Maharawal Iachhman Singh died on the 29th April 1905 and was succeeded by his eldest son Shambhu Singh who was born on the 14th October 1869 and is the present chief. The State remained under the management of the Assistant Resident until the 11th January 1906 when Shambhu Singh was invested with ruling powers, subject to certain restrictions usually imposed at the outset in cases where a chief of inexperience succeeds. Maharawal Shambhu Singh has eight sons the eldest of whom Prithwi Singh, was born in 1888 and is being educated at the Mayo College at Ajmer.

Archaeology

There is not much archaeological interest in the State except the remains of about a dozen Hindu and Jain temples at Arthuna in the west (see page 157), and of a fine Jain temple at Kalinjara in the south (see page 153) (iii/iv). In the Kushalgarh estate the ruins of Jain temples exist at Andeshwar and Wagon and of a shrine to Mangleshwar (Vishnu) at Vagaria but they have never been professionally examined.

On the first flood in *Hár* (June-July) enough water is admitted into the rice *kund* to moisten the soil thoroughly and to leave a depth of water of some two inches on it. The soil is then ploughed and harrowed with the *sohága*, which is supplied with some sharp points at the bottom which stir up the mud and silt. In *Súsá* the soil is occasionally manured with goats droppings. The crop is grown either by seed being scattered by the hand broadcast or by transplanting. In the former case the seed is moistened and placed in earthen vessels (*chalties*). It is then spread out and covered with a blanket till it germinates. The germinating seed is thrown broadcast over the field which has been prepared for it in the manner already described. In the latter case the seed is sown very thickly in a small nursery bed and the seedlings are transplanted to the field in which they are to grow by hand. The field has been thoroughly worked up till it resembles a puddle and the seedlings are placed about a foot apart. This second method is far more laborious than the first, but the outturn of grain is usually far heavier.

CHAP II A
Agriculture
including
Irrigation
Flooded crops
—Rice

The sowing or planting should be completed by the end of *Sáwán*, i.e., middle of August. Some 20 *seis* of seed per acre are used. The crop must grow in water, but care must be taken that it be not submerged.

While the crop is growing it requires frequent weeding, and at this time a plentiful supply of water is absolutely necessary, because unless the soil is quite moist and soft it is impossible to pull up the weeds. The crop must stand in water for a hundred days after which the water is allowed to dry gradually, and the grain ripens. If the water supply fails, the crop will produce no grain. In this state it is known as *marain* and is an excellent fodder.

Late floods coming down the Ghaggar frequently destroy the rice crop in Tahsil Patahábid and Sirsá. The crop is reaped in *Katiz* and *Mangsir* (November). The straw (*parál*) is not of much use as fodder and sells for 5 maunds to the rupee shortly after the harvest.

The principal irrigated Kharif staple in the canal lands is cotton (*bíri*). In *Chau* (March-April) land on which cotton is to be sown is ploughed two or three times after a *páleo* or preliminary watering if there has been no rain. Manure when given is put in at this time. Another *páleo* is then given and the seed (*bimáda*) mixed with *gabír* (cowdung) is scattered by the hand, about 10 *seis* per acre are used. The soil is sometimes ploughed again in order to mix the seed with the soil and the *sháger* is then applied. Sowings are completed by the middle of May, i.e., end of *Baisáki*. Manure is sometimes put on the

Irrigated
crops—Cotton

Mittal on

As in the two States already dealt with the people are averse to leaving the country of their birth and seeing that 63 per cent. of them are Bhils this is what one would expect to find. Complete statistics are not available for 1891 but at the last census 1892 per cent. of the inhabitants were born in Rājputāna and 98.8 per cent. in Bānswāra. The outsiders numbered 1,336 and came chiefly from adjacent portions of Central India (817) or Bombay (317), or were Pathans from the Peshawar District of the North West Frontier Province. On the other hand while immigrants from outside Rājputāna numbered 1,336 the number of persons born in Bānswāra but enumerated outside the Province chiefly in Central India was 2710 so that in this interchange of population the State lost 1,383 persons.

Vital
Statistics

The registration of births and deaths in Bānswāra town was started in 1890 but the statistics are admittedly unreliable. In 1891 there were 179 births and 156 deaths among a population of 8,934 or ratios of about twenty-two and nineteen per mille respectively. In 1901 when the population was 7,038 only 77 births and 92 deaths were registered while for 1902 the similar figures were 83 and 192, or ratios of about twelve and seventeen per mille respectively. Almost all the deaths are ascribed to fever but in 1902 there were thirty fatal cases of plague. In the year last mentioned the registration of vital statistics was attempted in almost the entire territory and the result shows 1,712 births and 908 deaths among a population of 129,003 or rates of eight and six per thousand respectively.

Diseases

The principal diseases are malarial fevers, often causing considerable mortality in September and October, pneumonia common in the cold weather, guinea worm dysentery and diseases of the eye and skin. Epilepsy, cholera are rare but there were 39 deaths in 1892 and 1891 (according to the vital statistics 1900) in 1900 at the capital.

Plague

Plague first made its appearance in December 1902 at the village of Dūngūhās in the State having been imported from Sarwān in the Ratām State. Thence it spread to the town of Bānswāra in February 1903 and raged there with considerable severity for four months. It raged at the capital in February 1904 and has subsequently visited Dūngūhās and a few other villages but the State has been free since May 1904. Altogether 874 cases and 273 deaths have been reported up to the end of March 1906. When the disease first appeared at the capital the inhabitants were very distrustful and declined to leave their houses but this difficulty was gradually overcome and the advantages of early vaccination are now generally recognised.

AIDS

According to the census report there were 19 afflicted persons in 1901 a comparatively small number. In 1902 the figure rose to 180 and in 1903 to 130. The cases were mostly of the mild form. The number of deaths was 11 in 1901, 10 in 1902 and 10 in 1903. The total number of deaths was 31 in the three years.

soil harrowed in order to break up clods. Seed is then sown with the *por*, about 20 to 25 *ser*s per acre. The soil is then levelled with the *sohāga* in order to promote the retention of moisture. Sowings take place in *Kātik* (October-November). A species of barley called *kunau* is sometimes sown on a good fall of rain in January, especially in soils which have been lately broken up. Barley is reaped in *Chait* and *Baisākh* (March, April and early May). The whole of the crop is cut and threshed by the bullocks in the *kali* or *pur*, and the grain and straw, &c., are separated in the manner already described. The broken straw, &c., is called *ṛāṇi* and is used as fodder.

CHAP. II, A
Agriculture
including
Irrigation
Barley,

Sarson or *sarshaf* (mustard seed) is sown in small quantities, mixed with gram, or gram and barley, about 1 *ser* of seed going to the acre. It is sown in *Asau* or beginning of *Kātik* and reaped together with gram or barley in *Chait*, *Baisākh*. Some of the standing crop is from time to time gathered and eaten as a vegetable (*sāg*) with food. After reaping, the pods and seed are separated by threshing and sold to *telis* who extract the oil. The stalks are of no use.

Sarson

On the flooded *sotar* lands the principal crops are wheat and gram, singly, or a mixture of them called *gochūni*. Some barley is also sown.

Rabi on flood-
ed lands

For wheat two ploughings are given and the soil is harrowed. The seed is sown with the *por* in *Kātik*, about 20 *ser*s per acre. The soil is then levelled with the *sohāga* and winter showers are needed in order to bring the crop to maturity. The whole of the crop is cut, both grain and straw, and both are threshed by bullocks and the winnowing is done as already described. The harvesting takes place in the latter half of *Chait* and *Baisākh* (April and May). Gram is cultivated in flooded lands in much the same way as in *bāraṇ* soils. Where gram and wheat are sown mixed, the two crops are cut and threshed together and the grams are not separated. The broken straw, &c., of the mixed wheat and gram is called *missa* and makes very good fodder.

The principal Rabi staples on lands irrigated from the canal are wheat, and wheat and gram mixed. More trouble is taken with the preparation of the soil than in the case of purely *bāraṇ* or flooded lands.

Irrigated
canal lands

For wheat a preliminary watering is given in most cases, certainly if the rains have been deficient. The land is then ploughed 4 or 5 times and harrowed with the *sohāga* after each ploughing. The soil is thus worked up into a fine and level, and the seed is then sown with the *por* and the

recently surveyed they were found to hold thirty seven per cent. of the cultivation, and in the unsurveyed villages they hold practically the whole of the land but as agriculturists they are neither hard working nor skilful and their efforts generally do not extend beyond tilling enough land to enable them to pay the revenue and fill their bins with maize-cobs. A separate account of this aboriginal tribe will be found in Part V *infra*.

Kunbis.

The Kunbis or Pátols formed about 6½ per cent. of the population and were specially prominent in the central and western tracts. They are, as a rule, fairly affluent and live in comfortable houses. In the surveyed villages they hold one third of the cultivated area, are excellent tenants, and are universally recognised as the most expert agriculturists in the State.

Brāhmins.

The Brāhmins (nearly six per cent. of the population) are priests, petty traders, cultivators and holders of revenue-free lands. The agriculturists are mostly well-to-do and are found in the same parts as the Kunbis; many of them supplement their income by going away in the winter to some of the large industrial towns in the Bombay Presidency where they serve as water-bearers, returning to the State in time for the autumn sowings.

Mahājans.

The Mahājans or Banūs are traders, money-lenders and agriculturists; the principal subdivisions of the caste found in Banswara are Nima and Narsinghpura.

Rājputs.

The Rājputs are mostly of the Serochia and Chauhan clans and hold land either as *zāmirdars* or as ordinary *ryots*; while some are in State *privat* service. From the nobles downwards they are heavily in debt and as cultivators they are indifferent.

Other fairly numerous castes, such as the Chamāra, Kalāls and Bākis, combine agriculture with their own particular trade or calling.

Religions.

At the last census more than sixty-three per cent. of the people were Animists; nearly thirty-one per cent. Hindus and the remainder Jains and Musalmāns. The Animist was mostly Bhils and their belief has already (pages 77-78) been discussed; the numerous sects of Hindus were not recorded but Śaiva, Śāktas and Vaiṣṇavas are all found. Of the 3,202 Jain, nearly eighty-eight per cent. belonged to the Digambara, eight to the Dhūndia and four per cent. to the Śvetāmbara division; while of the Musalmāns two-thirds were Sunnis and the rest Shiāh.

Occupations.

At the last census seven per cent. of the people returned some form of agriculture as their principal means of subsistence, and another eight per cent. as general labourers. The industrial population amounted to 14½ per cent., and the provision of food and drink gave employment to six per cent. The commercial and professional classes were poorly represented, especially the former, and together formed less than 1½ per cent. of the total population.

Fertility.

In the matter of fertility the things disposed of dead and the population there is little to add to what has already been written.

HISSAR DISTRICT.] *Sales and mortgages of land* [PART A.

Up to 1895-96 the alienation of land by agriculturists to non-agriculturists was not important. From that year onward till the passing of the Land Alienation Act sales and mortgages increased by about three-fold. The reason of this was of course the fact that the harvests were peculiarly bad, and large numbers of persons, including even the thrifty Jâts, had to migrate to other districts temporarily to obtain food and work. In many cases such persons mortgaged their lands before going, to provide the wherewithal for their journey. There was a glut of land in the market and consequently a fall in value which necessitated still further mortgages to enable owners to get the sum necessary for their maintenance. Unfortunately the prevailing form of mortgage in the district is that which contains a condition of sale. The mortgagees were able to exact such hard terms from mortgagors, that in practice a mortgage always meant a subsequent sale. Just when matters were at their worst the Land Alienation Act came before the Legislative Council. This caused many mortgagees to issue notices of foreclosure at once. Fortunately the year 1900-01 was a very good one, and consequently the damage done was less than it would have been. Even so, however, large numbers of good agriculturists must have been compelled to part with their land. These reasons account for the enormous number of alienations in 1900-01. In 1901-02 the effects of the Act began to be seen and since then there has been a great falling off in sales and ordinary mortgages. One effect of the Act is undoubtedly to restrict credit. This restriction however, is by no means an unmixed evil. All inquiries shew that the honest, upright man, who is known to the money-lender to be a man to be trusted, can obtain as much credit as he wants, on terms which are just as reasonable as they were before the passing of the Act. On the other hand, the thriftless person, who usually wants money only to spend it unprofitably cannot now find any one willing to trust him. His credit is gone. Unfortunately most of the Râjpûts and the miscellaneous collection of tribes known as Pachhâdâs belong to this thriftless category. These persons will either be forced to become thrifty and hardworking, or else they will take to cattle theft. A few of the more desirable among them have entered military service, and they make good soldiers. Unfortunately the *pirdâ* system which prevails among almost all tribes of Râjpût origin, handicaps them terribly in the struggle for existence. Whereas the Jât or Bishnoi woman does almost as much field work as her husband, the Râjpûtri is bound by the custom of her class to stay at home in strict seclusion, and thereby wastes a considerable portion of her husband's time, for he has to bring the necessaries of life to her, and to see that she has all that she wants to see to it can attend to her duties as an agriculturist. So far as one can see the Jât must, with the odds in his favour, eventually out-

CHAP. II, 1.
Agriculture
including
Irrigation
Sales and
mortgages of
land

CHAPTER IV

ECONOMIC.

AGRICULTURE.
~ 14

In the comparatively level country in the west and south the prevailing soil is of a grey colour more or less mixed with sand and extremely fertile when irrigated or when retaining the necessary amount of moisture it is called *khatri* and is the best in the State. To the south-west of Binswara town, and at a distance of from five to fourteen miles from it is a nearly continuous stretch of black cotton soil (*kult*) which produces excellent spring crops if irrigation is available or if the rainfall has been adequate but it loses its moisture much more rapidly than the grey variety and is on the whole inferior to it. Immediately to the west and north-west of the capital, as also in the north-east of the State the predominating soil is of a reddish colour (*kal*), which sometimes degenerates into a kind of gravel and is not as fertile as either the grey or the black. A fourth variety locally known as *berangi* or two-coloured is a mixture of *khatri* and *kult* and in point of value varies according as the one or other is the chief component. In the eastern forest-clad tract all the above soils are found much intermingled sometimes the black kind is low lying and rich and yields the better crops in the adjoining village the *berangi* will take first place while in a third estate the grey is manifestly superior.

Soil Survey
of the State

At the recent settlement the soils were grouped into three main classes—*kal*, *berangi* and *khatri* the last including the red as well as the grey variety—and three minor varieties namely *kalakir* or *gar* and stony land *jamun* or *land* which is reserved for one or more years after a crop has been taken from it and *gharadi* or land situated within the limits of a tank called *waran* in Dangsapur. In the villages brought under settlement the soil first cultivated area was classified as above and it was found that *khatri* occupied 4 per cent, *berangi* more than 6 *kal*, between 10 and 10 per cent, *kalakir* nearly 13 and *jamun* about 2 per cent. Further about 66 per cent of the black soil of the *khatri* and 34 of the grey variety were classed as of superior quality.

Plough
and Oxen

Agricultural implements are of the usual simple kind. The plough is generally a heavy *luna* or *luna* which the oxen break up by a heavy *luna* and *luna* over the field by a pair of oxen. The *luna* is usually made of a hard drill attached to the rear of the plough in the case of which grain and manure can be sown in that order. For a *luna* however the *luna* is not more than a *luna* and the *luna* is not more than a *luna*. *luna* is a rule and grown in rotation in order to save the soil from becoming exhausted but the *luna* is not the *luna* of *luna* and their habitations with maize year after year and when

There is very little scope for the grant of loans under the Land Improvement Loans Act, because the only improvement that is necessary in most cases in the provision of means of irrigation, and owing to the depth to subsoil water this is usually impossible. An attempt was made in 1899-1900 to provide money for the digging of *kacha* wells for irrigation and a few wells were dug. It was found impossible, however, to use them for irrigation in all but a few cases.

CHAP. II, P
Rents, Wages
and Prices
Loans under
the Land Im-
provement
Loans and
Agricultural
Loans Act

In 1902-03 money was advanced under this Act for the digging or improvement of ponds. Many village ponds were improved in this way, and this seems to be undoubtedly one of the best ways in which loans under the Act should be spent.

B.—Rents, Wages and Prices.

Hissar differs from every other district in the Punjab, in the fact that the vast majority of the rents are cash rents. *Batai* rents are usually only found in the case of canal irrigated and flooded crops. The rent rates vary greatly from village to village and are generally very much higher in the four southern tahsils than in Sirsa. On *bardni* lands there is very little variation from year to year though there is a tendency to rise if the rents over a large period of years are considered. In the canal irrigated tracts rents have risen rapidly in the past few years. In the four southern tahsils 8 annas per acre is a fair rent for the sandy soil of the Bagan tracts, while Rs 1 per acre is the normal rent for the harder and more productive loam of the Harnina Circles. These are, of course, rents for unirrigated lands. If the land is canal irrigated the rent is determined largely by the distance from large towns or villages where manure is easily procurable, and which afford a good market for the produce. In the neighbourhood of Hissar good flow land has been leased by the Superintendent of the Cattle Farm for Rs 30 to Rs 40 per acre, the tenant paying all the canal dues. Near Hansi also Rs 20 per acre can often be obtained. In the outlying villages the rent varies from Rs 8 to Rs 10 per acre. Inferior canal lands can let easily for Rs 4 per acre. In every case the tenant pays all the canal dues, including the so called owner's rate and cesses. In the Susi Tahsil cash rents are in most cases levied only in the case of dry lands. The exceptions are a few villages belonging to the Skinner family in which the owners find it more convenient to levy cash rents. The rent rate in Sirsa seldom exceeds Rs. 1 per acre and 5 annas per acre is more common. All rent below annas eight per acre are usually found to be customary rents. The usual *batai* rent rates are one third and one fourth.

Rents.

In seasons of scarcity the first pinch of distress is of course felt by the labourer, but he is less tied to his village than are the proprietors and tenants and does not hesitate to leave it and seek labour elsewhere. CHAP II B
Rents, Wages
and Prices

There are a considerable number of village grants free of rent, especially in *bhayacharak* villages. These grants are most commonly made to village menials and watchmen on condition of or in payment of service, to attendants at temples, mosques, shrines or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools and the like. The grants take various forms, when the land is held free of either revenue or rent it is called a *dholi* if given with a religious object, and a *bhond* if given for village service. Petty village
grant-ees

The village menials most commonly found in the district are as follows in the order of their social rank. Village
menials

The *Kháti* is the village carpenter who does all the wood-work required by the villagers. His customary dues are a fixed amount of grain, varying from 30 to 50 sers per annum per plough, payable at harvest time, or a cash payment of 8 annas or Re 1 per plough per annum together with fees at weddings, especially Re 1 for making the *tordā*. For these dues the *Kháti* does all ordinary repairs, the wood being supplied by the owner. For new articles, such as a plough (*hal*) or a chairpoy (*munji*) 2 annas is received as wages (*garhái*). Kháti.

The *Kháti's* tools are the following:—the *randha* (a plane); *búsar*, a pointed metal tool for making lines, *basola*, an axe for chopping, *qin*, an iron mallet, *kuháa*, an axe, *arhi*, a handsaw, *aiha*, a large saw with two handles, *niháni*, a chisel; *hathora*, a small hammer, *putha*, a pair of compasses.

The *Nái* combines the occupations of village barber and gossip-monger. He takes a leading part in all family ceremonies. He will shave all but the lowest caste, such as *Chuháris* and *Dhínaks*. He is the bearer of good tidings but never of bad, which are intrusted to the *dama*. The *Nái* gets no fixed remuneration but he is fed at weddings and such like. Nái.

The *Lohár* is the village blacksmith and is directly lower in the social scale than the *Kháti*. He does all repairs to iron work, the material being supplied by the owner. His dues are generally much the same as the *Kháti's*. Lohár.

from low) *dhao* (*Anogeissus pendula*) and *kalaml* (*Intelephala ca lam' i*) but the more valuable varieties are not very abundant. Nothing has been done in the past to preserve the forests: the young teak has been cut down directly it gained any market value as a post, and all kinds of trees except those bearing fruit or deemed sacred have been ruthlessly burnt or felled by the Bhils whenever they wished to cultivate a new plot of ground or make a little money by the sale of greenwood. The fruit trees include the mango (*Mangifera indica*) and the *mahul* (*Butea litifolia*); the date-palm (*Phoenix sylvestris*) is to be found in all low-lying ground and the bamboo (*Dendrocladus strictus*) in the hills. The minor produce consists of gums, honey, wax and gum.

The State has hitherto derived little or no revenue from its forests, but the services of a trained Forest Officer have just been secured jointly by the Kanswara Dūngarpur and Partabgarh Darbars, and it is intended to mark off certain tracts as reserved and appoint a suitable staff to prevent wasteful cutting of timber and to keep down fires. The difficulties will however be considerable as many of the Bhil who are incorrigible in these matters live in the heart of the best forests.

MINES AND
METALLS.

The mineral productions are unimportant. Legend relates that gold was in ancient times found at Talwara in the centre of the State and the remains of extensive iron mines exist both there and at Khāmra and Loharia in the north and north-west respectively but they have not been worked for many years. The quarries at Talwara and Chinch and at Aralpara furnish the north-west with a hard white stone fairly suitable for building, but the output is small. Limestone is found at several places but is only used locally for making lime.

MANUFACTURES.

The manufactures are primitive and consist of coarse cotton cloth, silk, *khaddi* a little silver jewellery, and copper ornaments worn chiefly by Hindu women. Copper is mined and worked into tools and ticks.

CULTIVATION.
THE SOIL.

The soil is a coarse red loam, except in the north-west where the grain-growing portion of the watershed and the forested portion of the jungle. The majority of the people grow rice, cotton, sugarcane and copper nut and sugar cane is abundant. The principal centre of trade is now Raigarh (where a fair called the *Bagh Bazar* is held yearly in October) and Kuchlgaon and the trade routes are the Malwa and Bhabra. The country is now a free-trade import-export and transit-duties are raised at not less than 40,000 a year.

RAILWAYS.
CANALS.
COMMUNICATIONS.

There is no railway in the State, the nearest station being Nandia and Patlam on the Jagpur-Malwa line in the east and Raigarh on the Chhindel line leading to the south-east. Mail trains are unimportant and the main highways are little better than cart tracks. The principal thoroughfares are the capital with Raigarh on the north at Sagar, Nandia and Patlam on the south. The principal rivers are the Betwa and the Son.

HISSAR DISTRICT] *Measures of length, area, weight
and volume*

[PART A.

CHAP II

with them than he is often given credit for. He is generally a person of importance in the village and often holds land as an occupancy tenant or as a *ladim kusán*, and he almost invariably has a lofty masonry house (*haveli*) which not inappropriately overtops the other buildings of the village.

Table 25, Part B, shews the wages paid for labour skilled and unskilled and for the hire of carts, camels and donkeys. The table does not bring out the salient fact that the wages of labour are subject to far greater fluctuations than the prices of food grains or other commodities. In dry years labourers can usually be obtained for one anna per diem plus one good meal a day, while if there have been good harvests, the wages of labour rise to 8 annas to Re 1 per diem plus one meal a day. These high wages are of course only obtainable at harvest time. The great increase in cotton cultivation in recent years has caused an increase in the wages paid to field labourers. In normal years labour is very difficult to obtain from October to January.

The unit of length for measuring distances on the ground is the *ladam* or double pace, and the term as employed by the zamindár does not signify any definite number of feet or inches. The recognised official unit of length at the settlement of the Simsa District in 1852 and that of the Hissar District in 1863 was the *gatha* of 99 inches. In the revised settlement of Simsa the unit adopted was a *ladim* or *gatha* of 66 inches, while that employed in the recent settlement of the four southern tahsils was one of 57 inches.

The cloth measure in common use is as follows —

3 ungals = 1 girih
16 girihs = 1 gaz

This gaz is equal to 32 inches.

Among the zamindárs the measures of length other than for the ground are as follows —

2 bahsh = 1 hath = 18 inches.
2 haths . . . = 1 gaz ... = 36 do
12 gaz = 1 pakhos
8 pakhos = 1 adha

The hath is in reality an indefinite length. The most common and is measured from the point of the elbow round the end of the finger held out straight back to the knuckles or, as it is called, to the wrist.

between November 1901 and September 1902, and the total cost to the Darbār including *tabūti* advances (Rs. 15,500) and remissions and suspensions of land revenue (Rs. 50,000), was nearly a lakh. A further sum of Rs. 9,000 was received from the board of management of the Indian People's Famine Relief Trust and spent in purchasing bullock seed etc., for the agriculturists.

Fodder is sold by *pulis* or bundles, but the quantity contained in a *pul* is indefinite. In some cases *jowār* and *bājra* stalks are sold by being tied in a *jeori* or rope 7 *hath*s long. The quantity which can be thus tied is called a *para* and weighs 2 or 2½ maunds.

For the division of grain at the threshing flour an earthen vessel (*matka* or *chālī*) is used and is called *nēp*. For spirituous liquors the units employed are the gallon and quart.

C.—Forests.

The greater portion of the Hissār Bir has been gazetted as a Reserved Forest under the Act, but it does not contain any timber of value. The unclassed forests consist of the Bir at Hānsi and portions of the Birs at Hissār and Sirsā. The original idea was to make these Birs fuel and fodder reserves, but at present the main part of the income at Hānsi is derived from the lease of land for cultivation. There is also a small income from grazing fees.

Hissār Bir,

Arboriculture is a matter of considerable difficulty in a tract where there is such a deficiency of water as in Hissār. The only places where it can be carried on with a hope of success are near the canal. Along the banks of the latter is a fringe of very fine trees which have been nearly all planted.

Arboriculture

Arboricultural operations with the aid of canal water have been and are being extensively carried out by the District Board in and around the Civil Station of Hissār and the town of Hānsi.

A systematic attempt is also being made to plant trees along the sides of all the main roads which are within reach of canal water. To plant them anywhere else would be a waste of money.

D.—Mines and Mineral Resources.

The only minerals found in the district are *Indur* or *Indur* argillaceous limestone in Nodules and *clona* or *clona* earth. Theoretically all the *Indur* is the property of Government, but in practice anyone can quarry for it who applies formally for permission to do so. The only fee charged is the eight annas court fee stamp which has to be affixed to every application. *Kankar* is extensively used for building roads, and the *clona* variety are burnt for lime for building.

FINANCE.

Of the revenue of the State in olden days very little is known. According to Sotherland it was one lakh in 1819 (in addition to a similar sum secured by the nobles) and three lakhs in 1825 but Malcolm gave the following estimates "made from data which, though perhaps imperfect, are sufficiently correct to give a good idea of the gross amount, namely Rs. 249,438 in 1819 and five lakhs in 1824. The methods of taxation were in principle the same as those in Dhanpur (described at pages 147-48 *supra*) but on the whole more simple and less horthensome. The yearly receipts and disbursements as given in the annual administration reports from 1865 to 1901 are not necessarily accurate but such as they are they show that the annual *Mulka* revenue ranged between two and three lakhs in the Salim Shahi currency while the expenditure usually exceeded the income with the result that, including arrears of tribute due to Government and loans necessitated by famine the debts amounted to more than three lakhs of British rupees. Since the State came under management in 1902 these debts have been reduced to just under two lakhs, and with fair seasons should be liquidated by 1912-13. The Government of India is the sole creditor.

At the present time the ordinary *Mulka* revenue is about Rs. 175,000 a year derived chiefly from the land (Rs. 85,000), customs-duties (Rs. 40,000) tribute from *jagirdars* (Rs. 15,000) excise (Rs. 10,000) and judicial court fees and fines (Rs. 5,000) while the normal expenditure is about Rs. 1,30,000 the main items being cost of administration including the Revenue Customs Judicial and Excise departments, Rs. 32,000 privy purse and all wages to the members of the ruling family Rs. 27,000 police and palace guards Rs. 20,000 tribute to Government Rs. 22,000 and Public Works Rs. 7,000. With good management the income should increase under land excise judicial and forest and larger allotments towards works of public utility education agricultural advances etc., will then be possible.

The annual income of the *jagirdars* including those subordinate to the Rao of Kushalgarh is roughly estimated at Rs. 1,30,000 and of the *mirasidars* including those in Kushalgarh at Rs. 54,000. The gross revenues of the entire State may thus be said to be about 7½ lakhs a year.

COINS.

The only coins known to have been minted in Banswara are the Lachhman Shahi gold and silver pieces both called after the latter chief. The former were worth about one-eighth of a British anna and weighed 120 grains but it is not known exactly when they were first struck. The silver coins consisted of rupee eight-anna and four-anna pieces were minted from 1870 onward for the purpose of presentation to Brahmins and were inserted on either side with emblematic character the monogram of which was said to have been known only to Maharawal Lachhman Singh. These coins were of pure silver and weighed from twelve to thirty in Indian and annas—and are a rare sight. Specimens of the Salim Shahi rupee of the Patalgarh State bearing the word *zabih* and this has given rise to the belief that they were minted at Banswara.

The embroidered woollen *ohrnas* or *chúdars* of the district are worthy of mention, for though nothing could be more homely than the material, or more simple than the design, they are thoroughly good and characteristic in effect. Two breadths of narrow woollen cloth are joined with a curious open work sewn and covered with archaic ornaments in wool and cotton thread of different colours, needle wrought in a sampler stitch. The cloth is a fine red, though somewhat harsh and coarse in texture and though all the designs are in straight lines, human figures and creatures are sometimes oddly indicated. The price of these *chúdars* was originally about Rs 4, but since a sort of demand has arisen among amateurs interested in Indian fabrics, the rate has been doubled. It is scarcely likely that the woollen *phulkári* will grow, like the silk and cotton one, from a domestic manufacture for local use into a regular production for export trade.

F.—Commerce and Trade.

The commercial classes are principally of the Baniya caste and include every gradation of the trader or shop-keeper, from the petty village *baniya* who sells *námtel* to the substantial banker and grain-dealer who has transactions with all parts of India. Towards the north a few Khatriis and Aroras are met with. Some of the commercial houses in Bhiwáni and Sirsá are very wealthy and have branches in many other large cities.

Of the larger traders not a few are men of energy and ability with a capacity for organization which enables them to conduct commercial enterprises of no mean order. The commercial classes are showing an increasing desire to acquire proprietary rights in land and are in many cases anxious to advance money to agriculturists on the security of land.

The Sunírs do a considerable amount of business as bankers, but not on a very large scale.

The chief centres of trade are Bhiwáni, Hānsi, Hisár and Sirsá. The town of Fatchábad used to act to some extent as a trade centre for the Noh country, but the construction of the Railway has almost entirely destroyed any importance it once had in this respect. The line passes some 11 or 12 miles to the west of the town and the trade of the Noh tract instead of going to Fatchábad makes straight for the Railway at Bhattu. Had the line been taken to Fatchábad the latter would by this time have no doubt been a large and thriving commercial town.

Before dealing with the trade of the principal centres it is necessary to notice the by no means insignificant local trade which does not pass through the centres at all, especially in the case of tenancy. As has been already remarked the *zamindárs* are in no

to alienate. Adoption is permitted with the written sanction of the Darbār and must be from among the lineal descendants of the original grantee. In the any *jāgīr* or *mudfi* estate is resumable for a grave political offence.

Khalas

In the *Khalas* area, except in a very few villages in the south where the headmen hold on a sort of *Samindari* tenure the system is *ryotindari*. The cultivator so long as he pays the revenue due is left in undisturbed possession of his holding and has the right of mortgaging but not of selling it.

The land revenue has hitherto been collected according to either the *amul kharir* or the *thekā* system. Under the former the *namāli* or other subordinate revenue official proceeded to a village and guided by the traditional amount due therefrom by the out turn of the previous harvest generally the number of deaths among the cultivators the arrival of new tenants, etc. in due course arrived at a conclusion as to what the assessment for the year should be. No inspection of the fields or condition of the crops was made. The village expenses the headman's fees and a number of petty dues of all kind were added to the assessment and the official the headman and the local money lender proceeded to divide up the lump sum among the different holdings or groups of tenants land temporarily left fallow being treated as cultivated. This having been settled the *namāli* summoned the *ryots* told them what they would have to pay and took his departure leaving a copy of the detailed list with the headman. The villagers subsequently paid their revenue either in cash or in kind often by a promissory note from their money lender drawn on one of the bankers at the capital and it was the almost invariable custom for the entire demand of the year to be collected after the autumn crops had been gathered.

Where the *thekā* or lease system was in force the revenue official merely determined the total sum due from the village and told the headman to pay it at the *thekā* or *taluk*—he did not concern himself with the distribution of the assessment among the various holdings. Sometimes a portion of the revenue was paid in kind the share taken being supposed to be one-sixteenth of the gross produce and the grain being in this way was sent to the Mahārājwāla *khān* for consumption. In the course of enquiries made in 1902 it was ascertained that no less than sixty-eight miscellaneous holdings in process of time came to be recognised as payable in addition to land revenue proper each was of course not paid in every village or from every cultivator—the *landholders* for example were almost all exempt—but they were none the less oppressive and harassing to the *peasants* and were promptly abolished.

Post 1902

In 1894 it was decided to introduce a settlement in the *Mahārājwāla* portion of the territory and the operations started in March 1904 have recently brought to a conclusion. Of the total area of the State (16,000 square miles) about 11,500 square miles may be said to be in the cultivable category of the revenue of 1860 survey and the *land* of the *Mahārājwāla* and the rest of the territory is either

these are increasing the commercial importance of that town. The most important articles of export are cotton, wheat and rapeseed, while cotton piece-goods and salt appear to be the most important of the articles imported. It is a curious fact that even in years of scarcity there is a large export of grain.

G.—Means of Communication.

The Hissar District is peculiarly well served by railways. The oldest is the Rewari-Bhatinda metre-gauge railway which runs through the district for 122 miles. It forms part of the Rajputana-Malwa Railway system and is managed by the Bombay, Baroda and Central India Railway Company. There are stations at Bhiwani, Bawani, Khera, Hansi, Satiod, Hissar, Jakhod, Adampur, Bhattu, Ding, Suchan, Kotli, Sirsa Gudha, and Kalanwali. Sirsa is the headquarters of a railway district. The staff there consists of the Resident Engineer, District Traffic Superintendent and a large number of subordinates. The line does a large carrying trade from the tracts north of Sirsa towards Delhi and Bombay. The passenger traffic is of minor importance.

Railways.

The Jodhpur-Bikaner Railway was extended to Bhatinda in 1902. It has stations at Chautala Road just outside the district, and Dabwali and a flag station at Kalanwali. The mileage from Bhatinda to Bombay via Bikaner is shorter than the mileage via Rewari, so that it is probable that a considerable portion of the goods traffic which now passes over the Bhatinda-Rewari line will in future pass over the Bhatinda Bikaner-Jodhpur section. To provide against this contingency a railway is being projected from Jakhal to Hansi. This will pass through the most productive canal irrigated portions of the Hissar District and will also tap the rich districts of Ludhiana, Jullundur and Ambala, via the Ludhiana-Dhuri-Jakhal and Rajpura-Dhuri-Jakhal lines.

The Southern Punjab Railway passes through the Fatehabad and a portion of the Hansi Tahsils. It has stations at Budhlada, Jakhal and Tohana in the district. Up to date it has been most successful in diverting traffic towards Karachi. Most of its traffic is derived from the Native States of Jind and Patiala and comparatively little comes from the Hissar District. Budhlada has become an important collecting centre and its importance is increasing daily. Tohana is also rising in importance. A large grain market is being built at Budhlada and a smaller one at Tohana. The most important result of the railway is the steadying of prices. Now unless there is scarcity over the greater part of India prices rise but little. They are hardly affected at all by local shortages. Another great advantage is the facility afforded to the famine-stricken

Rs. 1119 in 1904-05 and to Rs. 4743 in 1905-06 and is devoted to sanitation and lighting.

PUBLIC WORKS.

The Public Works department is in its infancy and consists of a small staff costing about Rs. 1500 a year. Its chief duties at present are to carry out repairs to State buildings and tanks as owing to financial difficulties no original works of any magnitude can be attempted. The ordinary annual allotment is about Rs. 7000 and the actual expenditure in 1905-06 was Rs. 8404.

ARMY.

In Malcolm's time (about 1820) the army consisted of 1359 men, namely 302 Rajput cavalry and 1057 infantry of whom about one fourth were Musalmāns. Fifty years later the total strength was about 500 including forty mounted men but excluding the *jāgirdars* contingents, and the annual cost Rs. 39000. Shortly after the State came under management the army which had for many years contained a large number of foreigners such as Wilayatis and Makranis (though their employment had been forbidden by the treaty of 1818) was disbanded and only a few palace guards were retained in addition to the *sowdars* and foot-soldiers supplied by the *jāgirdars*. The State possesses five serviceable and two unserviceable pieces of ordnance, but maintains no gunners.

POLICE.

Police duties were till quite recently performed by the so-called army above described and there was no security of either life or property. It was at once recognised in 1902 that the reorganisation of the police was one of the most urgently needed reforms and this was carried out in the following year. The force now numbers about 180 of all ranks, including a Superintendent (who is also the head of the police in Dungarpur), an Inspector five *thānildars* and fifteen mounted constables and costs about Rs. 2000 a year. There is thus one policeman to every nine square miles of country and to every 529 inhabitants (excluding the estate of Kushalnagarh). The men are mostly Muhammedans who so far others settled here years ago, but a few Bhils and Hindus are recruited; they wear uniforms and are armed with Martini Henry smooth bore rifles and are being taught the elements of drill. The force has only been in existence for three years but there has been a marked decrease in crimes of violence and an almost entire cessation of complaint on the part of neighbouring States in whose territory the legations of the Banswara Bhils were formerly stationed.

JAIL.

The State possesses a jail (at the capital) which has accommodation for fifty four convicts and fourteen under trial prisoners and has been repeatedly condemned as unsuitable and insanitary. Some improvements have been carried out during the past year and a new building is to be provided as soon as funds are available. Returns have only been received since 1904 and the results are shown in Table No. XXXIII in Vol. II B. The rate of mortality was in several years exceptionally high but in 1900 and 1901 was largely due to the effect of cholera on the prisoners before convalescence. The cost of maintenance was Rs. 115 in 1901-02 and Rs. 2012 in 1905-06; there are no jail buildings in the district capable of

Hissar District] Navigable canals and waterways [PART A
ferries

CHAP. II, G

Serial No	Maintained from	Names of roads	Metalled or unmetalled	Length in miles	Means of Communication Roads.
26	District Funds	Ba-Ani Toshim road	Unmetalled	8	
27	Do.	Hansi-Toshim do	Do	16½	
28	Do.	Bhiwani-Toshim do	Do	16½	
29	Do.	Bhiwani Kairoo do.	Do	17	
30	Do	Bhiwani Ohang do	Do	10	
31	Do	Bhiwani Dadri do	Do.	4	
32	Do	Kairoo Behal do	Do	12	
33	Do	Fatehabad-Bahuna do.	Do	16	
34	Do	Bahuna Tohana do.	Do	18	
35	Do.	Fatehabad Ratia do	Do	18	
36	Do	Ratia Tohana do.	Do	21	
37	Do.	Tohana-Barwala do	Do	23	
38	Do	Fatehabad Bhatloo do	Do	11	
39	Do	Fatehabad Jodhka do	Do	9	
40	Do.	Jalhal Railway Station road	Do	½	
41	Do	Budhida do do	Do	½	
42	Do	Hissar Bhiwani rd do	Do	34	
43	Do.	Hissar Sirsa rd Bhattu road	Do	41	
44	Do	Sirsa Ding road	Do.	22	
45	Do.	Dabwali Odhwa road	Do	16½	
46	Do	Tohana Railway Station road	Do	½	

There is also a metalled road from Bhisani to Rohtak which is maintained by the Public Works Department at the cost of the Hissar and Rohtak District Boards. The unmetalled roads are for the most part in very bad condition. In parts of Sirsa the road has been completely covered with drifting hillocks of sand, so that the way-farer finds it easier to trudge across the neighbouring fields. It is difficult to suggest any improvement which would not involve the District Board in a greater expenditure than it can bear. As a consequence of the bad state of the roads wheeled traffic is confined to the large towns and the ordinary means of transport is the camel.

There are no navigable rivers in the district and only two miles of the Hissar Branch of the Western Jumna Canal in the portion of the Hissar Major Distributary above Rohtak.

Sale of quinine. Quinine is sold at the post offices but there is not much demand for it. In 1905-06 only 38 packets (of 7-grain doses) were sold at Banswara and 20 at Kushalgarh, the price being one pice per packet.

REVENUE. The State was topographically surveyed by the Survey of India between 1861 and 1882 and the area, as calculated in the Surveyor General's office by planimeter from the standard sheets is 1,940 square miles, namely Banswara proper 1,606 and Kushalgarh 340 square miles. A cadastral survey was carried out with the plane table in 1880 of the *khalea* villages in 1904-05 in connection with the settlement recently introduced.

deserted Northern India, and within the tract in question the Hissar District has borne not only the first burst but experienced the acutest stages of the distress. The district borders on the sandy deserts of the Rājputāna and has to receive the first rush of starving immigrants therefrom. Though the opening of communications has perhaps obviated any danger of absolute and extended starvation, still the question of famine must from the above considerations occupy a position of much importance in the administration of the district.

CHAP. II. H
Famine
Famines.

The first famine of which we have any authentic account is that of A. D. 1783, the *chālisa kāl* or famine of *san chālīs* (Sumbat 1810) by which the whole country was depopulated. The year previous had been dry and the harvest poor, but in 1783 it entirely failed. The country was depopulated, the peasants abandoning their villages and dying by thousands of disease and want. In the neighbourhood of Ilānsī only the inhabitants held their own but even here the smaller villages were deserted by their inhabitants who took refuge in the larger villages, until the severity of the famine should be passed. In other parts of the district none remained who had the strength to fly. No reliable statistics of the mortality are extant, but there can be no doubt that the people suffered terribly. Some died helplessly in their villages, others fell exhausted on the way towards the south and east, where they thronged in search of food and employment. Nor was the mortality confined to the inhabitants of the district, for thousands of fugitives from Bikānīr flocking into Hariāna perished in the vain endeavour to reach Delhi and the Jumna. The price of the commonest food grains rose to five and six piers per rupee. Fodder for cattle failed utterly, and the greater part of the agricultural stock of the district perished. But for the berries found in the wild brushwood the distress would have been even greater. Stories are told of parents devouring their children, and it is beyond a doubt that children were during this fatal year gludly sold to any one who would offer a few handfuls of grain as their price. The rains of the previous year had failed entirely, and this year too it was not until September that a drop fell. The heat of the summer was intense, and all through July and August the people looked in vain for relief. At last, in the month of *Āshā* (the latter part of September and beginning of October) copious rain fell here and throughout the Province. There were not many left to turn the opportunity to account, and the few who were found in the district were, for the most part, immigrants from Bikānīr, who had been unable, after crossing the frontier, to penetrate further eastward. They had even soiled up on the desert and cultivated plots here and there. The result was a spring harvest in 1784 of the

San chālīs.

2,000 visitors and opium Bombay wares, dates, cocoanuts grain ght and tobacco are sold or exchanged.

The palace stands on rising ground to the south 740 feet above sea level and is surrounded by a high loopholed wall with three gates. On the crest of a low ridge in the vicinity is a double-storied building called the Shāhi Bilāi from which a fine view is obtainable. To the east among the low hills lies the Bai Tāl or lady's lake on the embankment of which is a small summer palace while in a garden about half a mile distant are the *chhitris* or cenotaphs of the rulers of the State. Some old ruins on the top of a hill two miles to the south are said to be the remains of a palace which was the residence of Jagmāl traces exist of a fortified gateway of a wall skirting the ridge and of a brick building with vaulted roof but the whole place is choked up with weeds and undergrowth.

Garhi—The chief place of an estate of the same name situated close to the left bank of the Chāp river in 23 30 N and 74 0 E, about twenty miles west of Banswara town. Population (1901) 1492. A post office and vernacular school are maintained here.

The estate consists of 107 villages which in 1901 contained 17453 inhabitants of whom nearly fifty six per cent were Bhils and thirty seven per cent Hindus. It is held by one of the first class nobles who has the title of Ra and is a Chauhān Rājput the annual income is about Rs. 40,000 and a tribute of Rs. 1,000 is paid yearly to the Durbār. The Rao also has 11 semi-villages in Dūngarpur worth about Rs. 7,200 a year. The Chāu family which was for many years the most powerful and influential in Banswara is of comparatively recent origin in the State. The first of the line Agar Singh came from Thakurda in Dūngarpur towards the middle of the eighteenth century and received from Rāwāt Uday Singh II the village of Wasi in 1791. His son and successor Uday Singh commanded the Banswara troops when they won the district of Chiklān or Shergarh from the neighbouring State of Bānth and for his services in that action, the tract was bestowed on him. For a sentence given in reducing the objection certain mutinous members of the Bāwāl family Uday Singh also received Garhi Nawaton and other villages. He was succeeded by Argun Singh who for services rendered in expelling the Marāthā from Dūngarpur was rewarded by the chief of the State with a grant of some villages. Malcolm describes him as

the first lord in Rank and Line from personal character and rank nearly on a level with his prince (for he possesses lands and owns all things that the Rāwāt of Dūngarpur and Banswara) but his lineage is a small and high title than Thakur probably from his being of a different tribe. Argun Singh's successor Ratan Singh was the father in law of Mahārājā Shambhu Singh of Udaipur from whom he received the title of Rā in 1824 the gift of one to Mahārājā Lakshman Singh on his permission had not been asked for till a few years later the title was lost. Ratan Singh was killed in 1871 and from 1874 to 1881 and 1881 he reigned. The able justice was done by Gunbhīr Singh (died 1899).

In the week ending February 16 the daily totals of persons employed on works in the Hissar District amounted to 11,021, and of those relieved gratuitously to 10,252, a month later the figures were 8,680 and 14,818 respectively, and for the last fortnight of April 12,123 and 40,377, the similar figures at the end of May were 18,985 and 60,161, the highest point reached.

CHAP II. B
Famine.
Famine of
1860-61

In the early days of June rain fell and a demand for plough labourers at once sprang up. A pair of bullocks and a ploughman earned not less than Re 1-0-0 to Re 1-4-0 per diem. The scarcity of plough cattle prevented full advantage being taken of the rainfall. The repletion of the village tanks at once stopped the relief work which their excavation had supplied, and this and the other causes reduced the daily totals of persons who received wages in the last fortnight of June from 10,585, the figure in the previous fortnight, to 8,451. The total cases gratuitously relieved in the same period were however 62,509, which rose to 75,139 for the first fortnight of July. The summer and autumn rains were good and relief operations gradually decreased in amount more or less continuously after July up to the end of September, in the last fortnight of which month only 3,040 persons were gratuitously relieved. During the first fortnight of October the daily totals of persons receiving wages amounted to only 3,719, and after this date relief operations ceased altogether. The daily totals of persons who received wages during the period of relief operations in the Hissar District alone amounted to 190,369, while the similar figures for the recipients of gratuitous relief were 658,870.

The detail of expenditure on famine relief in the districts

	From Famine Fund	From District and Sanitary Funds	Total
1860-61	Rs. 5,78	Rs. 15,752	Rs. 21,530
1861-62	Rs. 6,72	Rs. 9,727	Rs. 16,449

of Hissar and Sirsa is given in the margin. In addition to these sums *in aid of* advances for the purchase of bullocks and seed grain were made to the impoverished zamindars by Government and

by the Committee of the Famine Relief Fund raised by public subscription.

and there are three *thanas* and several subsidiary outposts. The police force numbers 63 of all ranks including twelve mounted men and a post office a small prison, a vernacular school and a dispensary are maintained at the village of Kushālgarh where the Rao resides.

The estate is of some political interest in consequence of the position of its holder relative to the chief of Bānswāra. The family belong to the Rāthor clan of Rājputs and claim descent from Jodha, who founded Jodhpur city in 1459. Towards the end of the sixteenth century one Māldeo migrated from Jodhpur and acquired lands near Raoti, now in the Sainia State to the east. He was succeeded by his eldest son, Rām Singh who had thirteen sons styled Rāmāwnt a titular appellation of the Kushālgarh house to the present day. Rām Singh was killed about 1631 in a fight between the Chauhāns of Bānswāra and the Rāthors regarding the succession to the *qaddi* of Bānswāra, which was in dispute between the son of a Chauhān and of a Rāthor Rāni—the latter eventually gaining the day—and was succeeded by his third son, Jaswant Singh who was in turn followed by his eldest son Amar Singh. He obtained an estate called Khera, of about sixty villages in Ratlām which is still held by his descendants and for which an annual tribute of Rs. 600 is paid to that Darbar and he was killed in an engagement with the troops of Aurangzeb. His brother Akhai Rāj succeeded him and according to some authorities, conquered the country now called Kushālgarh from a Bhil chieftain named Kushla in 1641 but others say that the territory was taken by Kushāl Singh (who was chief of Bānswāra at this time) and that he gave it to Akhai Rāj as a reward for his services during the campaign. Which ever version be correct there is no doubt that a portion of this state notably the tract called Tūnbeam in the north-west was granted in 1797 by a chief of Bānswāra, and that a yearly tribute of Rs. 500 is paid therefor. The subsequent Thākurs (as they were then called) were Ajab Singh Kalsrān Singh Kīrat Singh Dāl Singh Kesri Singh Achal Singh Bhagwant Singh and Zulim Singh and the last obtained from Malirānā Bhīm Singh of Udaipur the title of Rāo since enjoyed by his successors Hamir Singh, Zorāwar Singh (died in 1891) and Uday Singh (the present Rao born in 1855).

The dispute between the Rao and the late chief of Bānswāra in 1866 and the mal in which it was settled have been mentioned at pages 161-62 *supra*. It will suffice here to say that in consequence of frequent attacks on the part of Mahārājā Lachhman Singh the claim right over this estate to which he was not entitled Kushālgarh was finally declared to be practically independent of Bānswāra for all purposes other than the payment of tribute and personal attendance on certain occasions such as the installation of the Mahārājā or marriages in his family. The Rao's position may thus be described in general terms as that of a *malik* or grantee of a territory. He pays tribute to Bānswāra through and carries out in all matters to do with the Assistant of the Resident in Mewar. He exercises

prospects were gloomy in the extreme. Both the kharif harvest and the grass crop had failed entirely, the latter more completely even than in 1860-61, and all hopes of a rabi had faded away. The tanks had all dried up and wells in many places had become brackish and the inhabitants had no chance but to leave their villages and seek food and pasture elsewhere, while the numbers flocking in from Rájpútána, where prospects were even more gloomy, added to the complications.

Famine relief works were extended and the metalled road from Hissár to Hánsi and the raising of the *kacha* road from Hánsi to Bhiwání were taken in hand in January 1869. In that month prices stood as follows in séis per rupee at Hissár —

	S. C	
Wheat	9	6
Bájra	10	4
Jowár	10	8
Gram	13	8
Barley	12	8
Moth	10	8
Múng	10	8
Jowár (fodder) ...	30	0
Pala	30	0
Bhúsa	35	0

They show how acute the prevalent scarcity was, but in spite of this a fairly large amount of export of gram had gone on into the neighbouring States of Rájpútána, where dearth was even more pronounced, and this continued at all events during the first half of the year 1869, while the distress was daily deepening. The winter rains south of the Sutlej though giving a small and very temporary supply of fodder were too scanty to raise any hope for the rabi of 1869, which failed entirely. Up to the 20th February Rs. 11,990 had been collected as subscriptions, and with an equivalent grant from Government this was to be sufficient to carry on the charitable relief operations. In Hissár District up to the date 16 poor houses had been opened for the distribution of food and 106,595 men and 126,970 women and children had been relieved, the majority of these men being those who were too old and infirm to work. Tailors and shoemakers were also

The rainfall in June and July north of the Sutlej did not extend to the districts of Hissár and Sarsá, a few scanty showers fell in the latter half of July in Tahsils Húnsi and Bhiwán, but were of no use for ploughing operations. The number of persons gratuitously relieved in Hissár during the month of July amounted to 169,189 and those employed on famine works numbered 54,423, so terrible was the scarcity of fodder that up to the 30th June 1869 152,801 head of cattle had died, of which no less than 41,061 were plough bullocks. These figures apply to the Hissár District. In Sarsá the Sikh Jats at great expense and trouble managed to keep the cattle alive. The Muhammadan Bhattis, on the other hand slew and ate them, while the Bagri Jats let them loose on the country side.

CHAP II B
Famine
of
1869-70

In May *takkári* advances to the extent of Rs 80,000 for the purchase of seed grain and plough bullocks had been sanctioned and were distributed during the month of June. In addition to this up to June 30th 1869, Rs 76,687 had been advanced in a similar way for the construction of wells and irrigation cuts from the Ghaggar and Rs 13,332 for the construction of wells and tanks for drinking purposes. The total sum which had been spent in Hissár District on famine relief and *takkári* advances up to the end of June amounted to Rs. 3,07,763. The general health of the district up to date had been good and no authenticated case of death from starvation is said to have occurred.

During the first fortnight of August the state of matters was such as to give rise to the gravest apprehensions. In place of seasonable rain for kharif sowings and rabi ploughings, hot burning winds daily swept across the district, which, more especially in the southern part, withered up the small area of kharif crops which had been sown on the scanty rains of July.

It became clearly apparent that if, as appeared probable, the kharif harvest again failed totally as it had in 1868, the district would be plunged into a calamity, the direful consequences of which it was impossible to exaggerate. With a district in which thriftless Ranghars and Pachhádars abounded it was estimated that three-quarters of the total population would require relief.

The following extracts from letters of the Deputy Commissioner give a graphic description of the state of the district in August —

The subsequent gradations of scarcity can be judged from the marginal figures:—

CHAP. II, B.
Famine.
Famine of
1869-70

	Persons employed on works	Received gratuitous relief.
October 1869	82 886	190,402
November 1869	764	18,456

A final grant of Rs. 2,500 was received from the Central Relief Committee at Lahore on December 2nd thus closing its account with

the district to which it had sent Rs. 35,500 during the famine. In the Sirsá District alone it is estimated that 148,590 head of cattle perished in the famine, and an equal number undoubtedly died in Hissár. On the whole the two districts lost altogether 300,000 cattle in 1868-69. The marginal figures show the amounts expended in

District.	Private subscription	Donations.	Government equivalent.	Other Government grants.	Received from O. R. F.	Total
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Hissár	10,042	..	16,842	9,229	85,500	78,013
Sirsá	533	8,742	6,013	583	18,500	34,373

the Hissár and Sirsá Districts in gratuitous relief. Of these sums Rs. 16,000 and Rs. 649, respectively, were spent in giving pecuniary assistance and the rest in feeding destitute persons. In addition to these sums Rs. 88,820, as per margin, was expended in the Hissár District in the prosecution of famine relief works. As in 1860-61, so in the famine of 1869-70, Government to the

Public Funds.	Private subscriptions.	Government equivalent.	Total.
Rs.	Rs.	Rs.	Rs.
76,820	7,250	7,250	88,820

large advances of *taklavi* were made by Government to the impoverished zamindars. The matter has been touched upon above.

The balances of land revenue which accrued in the districts of Hissár and Sirsá for the agricultural year 1868-69 amounted to Rs. 48,958 and Rs. 52,969, respectively, of which Rs. 7,698 and Rs. 12,383 were remitted. The famine has been dealt with at some length as the question is one which intimately concerns the administration of the district. Two points appear to stand out with great clearness, namely, that the first shock of famine will bring in a crowd of starving immigrants from Bikanir, and at the same time the greater scarcity which will prevail there will induce export of grain from this district. The question of fodder supply is only second in importance to that of food supply in this district in case of prolonged drought and consequent famine, and it is one

Warla and Phūda nālas it then re-enters Mewār and passing close to Durlāwad eventually falls into the Som a tributary of the Mahl.

Sheo. The Sheo, marked on the Survey of India maps the Sau receives practically all the drainage of the southern portion of the State and after forming the eastern boundary for twenty three miles, turns to the north-east and, passing Mandasor joins the Chambal.

Eran. The Eran has its source near Partābgarh town and after a south westerly course of fifteen miles, enters Bānswāra and thirty miles lower down unites with the Mahl.

Retam. Th Retam is an insignificant stream draining the north-eastern corner of the State and flowing into the Chambal in Gwalior territory.

Lakes. The artificial tanks are quite unimportant the principal being those at Raupar Jāgh Achlaoda and Sāgibāhi in the uplands, and that known as th Tejā lake (after Rāwat Tej Singh of the sixteenth century) at Deolia in th Magrā.

Geology. A large portion of Partābgarh is covered with Deccan trap the denudation of which has exposed underlying areas of older rocks belonging to the Delhi system such as shales, quartzites and limestones which in the west rest unconformably upon gneiss.

Fauna. In addition to antelope, gazelle *nilgai* (*Neotaphus tragocamelus*) and the usual small game in the open country tiger panther black bear *edimbar* (*Cervus unicolor*) *chital* (*Cervus axis*) wild pig and occasionally wolves are to be found along the western border.

Climate and temperature. The climate resembles that of Mālwa and is generally salubrious the only trying months being April, May, September and October. The mean temperature is reported to be about 81° at the capital and somewhat less in the Magrā *dist* but no continuous or reliable statistics are forthcoming. In the winter it is often bitterly cold.

Rainfall. The annual returns of the rainfall at Partābgarh town exist from 1881 and the annual average during the past twenty six years has been 34 inches. The averages for individual months are July 10.74 August 10.92 September 5.0 and June 4.73 inches. Nearly sixty four inches of rain fell in 1893 and less than eleven in 1899 when the monsoon practically ceased in the beginning of July. A reference to Table No. XL in Vol. II. B. will show that in four of the last ten years the fall has been less than seventeen inches with the result that the annual average for the decade works out to but little more than twenty five inches.

were only $3\frac{1}{2}$ inches of rain between the 1st May and the 15th October. The result was that the *barani* crops were a total failure. Prices which had been rising steadily since April 1895 reached their highest point in November 1896, when they were as follows :—

CHAP. II, B.
Famine.
Famine
1896-97. c:

SEERS PER RUPEE				
Wheat	..	...	...	8
Jowar		..	.	9
Bajra	...	...	..	8.1
Gram	...	...	..	9.2

Famine relief works were opened in each tahsil on the 9th November 1896. The daily average by the second week of December was 1,731 and by the end of the month 8,290. In the beginning of February over 40,000 persons were employed. This rate of increase was maintained till June when the weekly average of the persons employed rose to over 78,000 per diem. The highest daily total was reached on the 25th June when 98,312 were in receipt of assistance. Rain fell on the 12th July and this first fall was followed by a good monsoon. The numbers relieved diminished very rapidly, and relief operations came to a close in September 1897. Thanks to the efforts made by the local authorities there were only three deaths from starvation and four deaths from thirst. The death-rate rose considerably, however, for the people were as a rule enfeebled by want of food before they accepted relief and had not sufficient strength to bear up even against simple ailments. The loss of life among cattle was very great. It was estimated that by the end of the famine the *barani* tracts of the district were left with only 15 per cent of their requirements in plough cattle. Another great misfortune was the large increase in the areas mortgaged and sold. The former increased by 97 per cent. on the average area mortgaged between 1885-86 and 1892-93, and as almost every mortgage in the days before the Land Alienation Act came into force contained a condition of sale, this meant that a very large area was permanently alienated by agriculturists to persons of the money-lender caste.

CHAP II, H
 —
 Famine,
 Famine of
 1899-1900.

have been followed by a fair kharif in 1904. In 1901-02 it was necessary to suspend Rs 5,74,191 out of the total demand for the year and in 1902-03 a further sum of Rs 5,03,563 was suspended. In 1900-01 Rs. 1,46,882 was remitted and in 1901-02 the remissions amounted to Rs 11,47,719, and in 1902-03 loans granted under Agriculturists Loans Act were remitted to the extent of Rs 2,49,013, while in 1903-04 the remissions of loans under this Act came to Rs 6,50,853, thus during the seven years from 1896-97 to 1902-03, Government has spent Rs 37,65,519 on famine relief, has remitted revenue to the extent of Rs 11,47,719, and agriculturists loans to the extent of Rs 8,99,866, and besides this Rs 8,09,566 has been given to the people from Charitable Relief Funds. In other words the relief given is equal to nearly eight years of the fixed land revenue of the district. In return for this vast expenditure we have the satisfaction of knowing that in spite of the fact that many persons in the last degrees of starvation reached the district from surrounding Native States, there were only seven recorded cases of death from hunger or thirst.

predatory tribes were calculated to disturb the tranquility of the neighbouring States and repressive measures became necessary. About this time also the Political Agent apprehended eighty three persons belonging to a gang of *thugs* who had, as usual, committed some atrocious murders, and this was one of the first effectual measures taken against these abominable brotherhoods.

Mahārāwat
Dalpat Singh,
1814-62.

Sawant Singh died in 1844 at the advanced age of seventy six and left a grandson, Dalpat Singh who however had become by adoption the Mahārāwat of the adjacent State of Dāngarpur in 1825. The Government of India decided that he could not rule both principalities so he relinquished Dāngarpur to his adopted son Uday Singh son of the Thākūr of Sābli and himself became chief of Partābgarh. He received the usual *sanad* guaranteeing to him and his successors the right of adoption in 1862 and he died two years later leaving a son Uday Singh to succeed him.

Mahārāwat
Uday Singh,
1861-90.

The new Mahārāwat who had been born in 1847 was invested with ruling powers in December 1867 improved the police arrangements thus giving much needed security to life and property established regular courts of justice and died without issue on the 15th February 1890.

Mahārāwat
Raghunāth
Singh 1890
to 1911

His widow adopted his third cousin and nearest surviving relative Raghunāth Singh of Arnod and the choice being approved by the Government of India, he succeeded as Mahārāwat and is still ruling. He was born in 1859 and his natural father was Mahārāj Kushāl Singh of Arnod the third in descent from Lal Singh, the younger brother of Mahārāwat Sawant Singh. He received powers on the 10th January 1891 and has two sons, Man Singh (the heir apparent born in 1885 and educated at the Mayo College) and Gobardhan or Goridhan Singh (born in 1900). The chief events of the present rule have been the famine of 1899-1900 the scarcity of 1901-02 the introduction of Imperial currency as the sole legal tender in the State in 1904 the reorganisation of the police in the same year and the land revenue settlement negotiations which have just been brought to a close.

The Mahārāwats of Partābgarh are entitled to a salute of fifteen

For the purposes of jurisdiction in Criminal and Civil cases the district falls within the Ferozepore Sessions Division. The Divisional and Sessions Judge at Ferozepore usually visits Hissár three or four times a year, to hear cases which have been committed for trial and to inspect the various Civil and Criminal Courts in the district.

CHAP III A.
Administra-
tive Division
General

For administrative purposes the district is divided into five tahsils, each under the charge of a Tahsildár with a Náib-Tahsildár at tahsil head-quarters to assist him. The tahsil head-quarters are at Hissár, Hánsi, Bhiwáni, Fatehabád and Sirsa. The two latter are very much larger in area than the first three tahsils and a portion of each has been constituted into a sub-tahsil with a Náib-Tahsildár in charge. The head-quarters of these sub-tahsils are at Tohána for Fatehabád and at Dabwál for Sirsa. At each tahsil head quarters except Hissár there is a sub-treasury the primary object of which is to serve as a collecting centre for Government revenue of all kinds. At Hissár there is a District Treasury to which the collections made at the tahsil sub-treasuries are remitted at frequent intervals.

Tahsil

All the Tahsildárs are invested with the powers of Magistrates of the second class and as a rule all the Náib-Tahsildárs are invested with the powers of Magistrates of the third class.

Each tahsil is further sub-divided into a varying number of *thánás* or police stations with a Deputy Inspector of Police or a first grade Sergeant in charge of each. These officers are not in any way under the control of the Tahsildár, but are directly under the District Superintendent of Police.

Police station
jurisdiction

Each tahsil is also sub-divided into a number of *zails* or circles with a *zaildár* in charge of each. The *zaildár* is not a Government official. He is almost invariably the headman or *lambardár* of a village included in the *zail* who has been appointed *zaildár* by selection from among the general body of *lambardárs*. In making the selection attention is usually paid to the man's influence in the *zail*, his character, the amount of landed property held by him, services he has already rendered to the State and so forth.

zail

Every *zail* is a collection of villages or estates. In fixing the *zail* limits care was taken that the inhabitants of the villages included in a *zail* had some common bond of union such as religion or tribe, and in selecting *zaildárs* preference is usually given to men who are of the same tribe or religion as the majority of the inhabitants.

The inhabitants of each village are subject to the control of the headmen or *lambardárs* of the village. These headmen or *lambardárs* are the sole rulers we have left of the village autocracy of former times. They represent the village in

zail

when the population had fallen to 9819 there were no less than 485 births and 1011 deaths, or ratios of 49 and 103 per mille respectively while in 1905 only 178 births and 100 deaths were reported. In the rest of the State the birth rate was between 21 and 22 per mille both in 1901 and 1905 and the death rate was 58 in the former and 8 in the latter of these years.

Diseases.

The principal diseases are malarial fevers, dysentery, rheumatism, guinea worm and lung affections. Cholera epidemics are rare but a severe outbreak in 1900 claimed nearly 3000 victims. Smallpox was rather prevalent in 1896 and between 1889 and 1901 and is always likely to occur in a country where vaccination is still backward.

Plague.

Six indigenous cases of suspected plague, three of which terminated fatally, were reported from the village of Gandher in the centre of the State in December 1899 but a bacteriological examination of the serum at the laboratory at Bombay showed that the disease was not true bubonic plague. There was, however, a more or less continuous and severe epidemic between December 1903 and April 1904 in the course of which 2338 cases and 2008 deaths were reported from the capital and some forty-five villages. The measures taken to prevent the spread of the disease were the evacuation and disinfection of houses and the segregation of sufferers and suspects and the advantages of early vaccination were generally recognised by the people.

Infirmities.

The number of afflicted persons fell from 939 in 1891 (141 blind, 61 lepers and 37 insane) to 17 in 1901 (two blind, four deaf-mutes and one insane) the decrease was probably due directly or indirectly to the famine of 1899-1900.

Sexes.

At the last census the sexes were about equal, males exceeding females by only forty-six. The percentage of females to males was about 99½ among Musalmāns, 94½ among Animists, 96 among Jains, and 103 among Hindus. As in the other States in this part of Rājputāna, there were more girls than boys among children under fifteen years of age and more old women than old men. Statistics relating to age are everywhere untrustworthy but such as they are they show the Musalmāns to live longest more than 3½ per cent. of them being sixty years of age or over, the similar figures for Jain, Hindu and Animists are 2½, 2½, and 1½ respectively.

Marriage.

In 1901 more than thirty-seven per cent. of the people were returned as unmarried, forty-three as married and about nineteen per cent. as widows. Of the males nearly forty-seven and of the females only about twenty-eight per cent. were single, there were 1074 unmarried females to 1600 married males and 2709 widows to 1000 males. Taking the population by religions it is found that among the male forty-nine per cent. of the Jains and Animists, fifty-three per cent. of the Musalmān, and fifty-five per cent. of the Hindus were married, and widows were one and that among the female the similar percentages were Musalmāns and Animists sixty-seven and Hindu and Jain eighty-four. It is interesting to note that in the case of the Hindu and Jain the average age at marriage is about twenty years, while among the Animists it is about twenty years, and among the Musalmāns it is about twenty years.

official who has charge of about twenty or more *patwāris* for whose good working he is held responsible. The field *kānūngo's* work is closely supervised by the Tahsildār or Naib-Tahsildar when either is on tour.

CHAP. III, B.
—
Criminal
and Civil
Justice.
Part III.

At the head-quarters of each tahsīl is an office *kānūngo* whose duty is simply to check and copy into the tahsīl registers the various entries regarding crops, etc., made by *patwāris*. The district *kānūngo* has charge of the revenue record room at Hissar, and he is generally responsible for the correctness of all the revenue records.

Besides the official Magistrates there are a certain number of Honorary Magistrates, the names of these gentlemen and the powers they exercise are given in Table 33, Part B.

There are also two *Munsiffs* at head-quarters. These officials exercise purely civil powers, and they dispose of the vast majority of the petty suits filed on bonds. Details regarding the numbers of district and rural officials will be found in Table 33 of Part B.

B—Criminal and Civil Justice.

The statistics regarding Criminal and Civil Justice are contained in Tables 34 and 35 of Part B. They call for no particular comment.

The commonest form of crime is cattle theft. It is a relic of the lawless times prevalent before the establishment of British rule when the ability to steal cattle on a large scale was an honourable distinction. It is now confined to the Pachhida and Ranghar tribes among whom it is still considered to be a venial offence. There is reason to fear that the number of thefts of cattle that take place is far in excess of the numbers registered at the various police stations in the district. The reason for this is the prevalence of the habit of taking *bunga* and the presence of a considerable number of *rassayirs* among the inhabitants. *Bunga* is the reward paid by the owner of the animals stolen for their recovery. The *rassayir* is the habitual trafficker in stolen cattle. When a man has his cattle stolen his first effort is to track the animals. If he is not successful in finding them in this way, he usually applies to the nearest *rassayir* for assistance. There is a sort of freemasonry among *rassayirs* and usually the owner will be informed in a very few days of the amount of *bunga* he must pay before he can get back his animals. After a little haggling the *bunga* is agreed upon and paid to the *rassayir*. Then, if the *rassayir* is an honest man, as is sometimes reckoned among thieves, the owner is told where he will find

Cattle Theft

Digambara, thirty seven to the Svetāmbara, and seven per cent. to the Dhūndia sect, while five-sixths of the Musalmāns were Sunnis and the rest Shiāhs. No Christian Mission exists in the State, but five Christians were enumerated at the last census, namely one European and two Eurasians belonging to the Church of England and two natives both of whom were Roman Catholics.

Occupations.

More than half of the people returned some form of agriculture as their principal means of subsistence, another two per cent. were partially agriculturists and a further seven per cent. general labourers. The industrial population amounted to twenty-one per cent., the provision of food and drink giving employment to eight per cent. and the commercial and professional classes together formed six per cent. of the entire population.

Food, dress
and houses.

The food of the masses is maize, and of the richer classes wheat the Muhammadans often and the Rājputs and some other Hindus occasionally take meat. The style of dress is much the same as in Mewār and the adjoining States and while the Bhils prefer bamboo huts, the houses of the well-to-do are of brick and sometimes double-storied and those of the poor are made of mud.

Nomenclature.

As regards nomenclature the people generally have only one name which follows that of the constellation under whose influence or the day of the week on which they were born or that of some deity, gem or ferocious animal. In the names of places the most common endings are *-khera* or *-kheri*, *pur* *para* or *puria* and *-wala* or *-wari*; all meaning town, village or habitation and *-garh* meaning fort.

the use or show of physical force on the part of the inhabitants. Occasionally they find a resting place for some months in a Pachhāda or Ranghar village, where the owners are willing to levy blackmail on the proceeds of all thefts, or to use the Sānsīs as a screen for their own offences. As the Sānsīs have no fixed abode, it is not possible to register them under the Criminal Tribes Act. CHAP. III, C
Land
Revenue
Criminal
Tribes

There is a small local bar consisting chiefly of pleaders at Hissār. The leaders are usually men of intelligence, and are of real assistance to the Courts before which they appear. There are petition-writers at all the tahsils, but these men are commonest at district head quarters. The petition-writer is usually the only legal adviser that the ordinary litigant can afford to have recourse to. The petition-writer's knowledge of law is not as a rule very deep, but he can as a rule present the facts in a fairly intelligible form. He thus saves the time of the Courts. There are very few revenue agents, and the work these men do is not of any importance. Local bar, &c

C—Land Revenue

The Hissār District, as a whole, owing to its recent colonization and development offers facilities for the study of the growth of landed rights such as are not often met with, more especially is this the case in Sirsa where colonization is more recent even than in the case of the four southern tahsils of the district. VIII—C and
Provisions for
The
Southern
etc

Turning first to the latter we find that in scarcely any case does the history of rights in land go back further than that social upheaval of the district which was caused by the *shikāsa* famine of Sumbat 1840.

extent practise the destructive form of cultivation known as *tedlar* and described at page 43 above. Elsewhere the farmers are expert but conservative their implements are few in number and simple in construction no modern appliances have been brought into use nor except in the case of poppy have any new varieties of seed been introduced during recent years. Rotation of crops is practised *joirir* one year being often followed by wheat or gram or linseed in the next and cotton is said to be grown every fourth or fifth year in the same field. Manure is applied to the fields of maize sugar-cane and poppy and in the case of the last hemp or urd is sometimes sown and ploughed into the soil before it attains to maturity thus invigorating the productive power of the field and improving the out turn of opium.

Agricultural
population.

More than fifty two per cent of the people were returned in 1901 as dependent on pasture and agriculture, and the actual workers number 1 forty one per cent of the male population of the State and thirty-eight per cent of the female. The best cultivators are the *Khatri*, *Kumbhar*, *Anyas* and *Malis*, but all classes, except perhaps the *Mahajans*, and including even the despised *Whils*, are expert and do full justice to the excellent soil.

Statistics.

Agricultural statistics are available only for the 114 surveyed *Khatri* villages and for the year 1901-02 which was an indifferent one. These villages comprised a total area of 126,604 acres or nearly 108 square miles and after deducting the area of lands held revenue free or unfavourable to agriculture about 106 square miles were available for cultivation. The total area cultivated was 31,872 acres or nearly fifty square miles (including however about 3½ square miles which were put in for sowing but had, for various reasons to be left fallow), and if from this the area cropped more than once (14,908 acres) be deducted the net area cropped would be 30,374 acres (about 4½ square miles) or rather more than forty four per cent of the area available for cultivation. In connection with these figures it should be remembered that 100 of the villages included are situated in the best parts of the State and that only five belong to the *Mignā* district. Nothing is known of the extent of cultivation in the remaining *Khatri* villages or in the *Jagir* and *Chit* estates but it is certain that there has ever been a decrease since 1879 the famine of which year followed by at least three other disastrous seasons, caused a scarcity of field labourers and plough-cattle and a deterioration of the wells.

Timber
land.

There are the usual harvest known as the *rahi* when the spring crop is cut and the *Kharif* or autumn harvest. A reference to Table N. XIII in Vol. II B will show that in 1901-02 in the surveyed villages the area under spring crops was nearly twice that under autumn crops and only 70,113 were against 114,511 acres this always is calculated on the basis of the actual area of black soil on which all the valid wells either irrigate (except opium and sugar-cane) or be grown with artificial irrigation. In the south portion of the State, where the approximate figure was 100,000 and 11,000 acres and in the north portion, 9,000 and 1,000 acres.

HIESAR DISTRICT.] *Origin of zamindari and pattidari* [PART A
tenures.

hood, either according to land cultivated or number of cattle, or any other method thought applicable. As yet individual rights in land had not appeared and the corporate rights of the community had not taken any definite shape.

CHAP. III, C
Land
Revenue.

Such was the state of matters when British power appeared on the scene. A revenue assessment, whatever form it may have taken, was the primary agent in inducing that process of effervescence and evaporation out of which have crystallized the rights with which we are now familiar, and the process was of course aided by the greater security consequent on established rule.

British rule.

The first and perhaps immediate result of the advent of a settled Government was the founding of numbers of new villages. Considerable areas were leased by Government to individuals in which to found villages and settle cultivators, and many old village sites which had lain waste and deserted since the *chálisa* were treated in a similar manner. Many villages were farmed to individual members of the commercial classes for arrears which accrued in the payment of the very heavy assessments which were imposed in the early years of our rule; and a not inconsiderable number of villages were transferred by sale or alienation by the original cultivators themselves to individuals.

The persons who thus obtained a position of authority and influence in these villages came gradually to be treated as the proprietors of the soil and of course realized profits in the shape of rent from the actual cultivators either settled by themselves or who had been in cultivating possession at the time of the farm or transfer and had then sunk to the level of their tenants or as they were called *boladars*. The development of tenant right will be noticed below.

Origin of
zamindari and
pattidari
tenures

The farmers, lessees, &c., of such villages having thus acquired the position of proprietors were so recorded for the first time in the Settlement of 1810-11 and the tenures of the estates owned by them were and at present generally are of the type known as *zamindari* communal or simple, and *pattidari*, in the latter of which each proprietor's interest in the common income and assets of the village is measured by ancestral shares. The fact that a large number of the present *zamindari* tenures originated in farms given by Government on account of the accrual of arrears is shown by the fact that even at the present time this class of tenure is described in the common speech of the country side as "*boladars*" or farm.

tive if the cultivation be liberal both as regards tillage and manuring provided always that frost, hail, cloudy days and east winds do no great amount of damage.

Minor spring crops.

Among other spring crops are a couple of oil-seeds namely *carson* or mustard (*Brassica campestris*) and *alsi* or linseed (*Linum usitatissimum*), which together occupied sixteen per cent. of the cultivated area in the surveyed villages and two others of the same species *ajican* (*Citrum copticum*) and *rai* (*Brassica juncea*), covering 174 acres. A little barley is grown, usually in conjunction with peas as also *masūr* or lentil (*Ercum lens*), while in the north are to be found nearly 300 acres of a condiment called *soya* (*Penced anum graveolens*) which though sown in the rains is not reaped until March.

S gar-cane.

Sugar-cane has a season of its own being usually planted in February or March and occupying the land for ten or eleven months but though it seems to do very well where sown it is not a popular crop in Partabgarh and only fifty four acres were cultivated in the surveyed villages in 1904-05.

Autumn crops.

The chief autumn crops are *jowār* or great millet (*Sorghum vulgare*), maize, and *til* or sesamo (*Sesamum indicum*) and in 1905 they occupied respectively about thirty nine twenty-seven and fourteen per cent. of the cultivated *khārif* area for which returns are available. The ordinary yield per acre is seven to eight cwt. in the case of *jowār* six cwt. in that of maize and about two cwt. in that of *til*. There were a few acres under *blām* (*Pennisetum typhoides*) and such minor millets as *kōlā* (*Paspalum acroculatum*) *lari* (*Panicum miliaceum*) *āmlā* (*P. frumentaceum*) and *māl* (*Fleusine coracana*), and also under the pulses moth or kidney bean (*Phaseolus aconitifolius*), *māng* (*P. mungo*) *urd* (*P. vulgaris*) and *tār* (*Cajanus indicus*). Among fibres hemp (*Crotalaria juncea*) occupied 691 and cotton 557 acres while rice was grown in 112 acres.

Vegetables and fruits.

The favourite vegetables are cabbages, potatoes pumpkins onions jam egg plants and radishes while the fruits include the mango *attapāl* or *cutā* apple plantain pomegranate mulberry *malū* (*Bacca latifolia*) and some varieties of figs and limes.

Loan to agriculturists.

Prior to 1893 the monopoly of advancing money to agriculturists was in the hands of professional money lenders who charged interest at a rate varying from twelve to twenty five per cent. per annum according to the credit of the borrower since the great famine the Durbar has been assisting the cultivators with loans on easy terms and during the past three years more than Rs 83,000 have been advanced in this way.

Cattle.

The number of plough-cattle in the surveyed villages was 4,260 or less than one pair per holding and though the accuracy of these figures can't be absolutely relied on there is no doubt that a very exorbitant number of bullocks are needed. In the upland country the cattle are mostly of good size and breeding they cost from Rs 10 to Rs 16 each and are well worked for eight or nine years if well looked after. In the Murāh district on the other hand

that the greater share of the burden should fall upon the land. Thus while the village shop-keeper and the village artisan fell under the two latter rates only the owner of land fell under all four. This method was introduced into the Hissar District during the currency of the first ten years Settlement (1816-1825) by Mr Fraser, the Collector, in order, as he thought, to facilitate the collection of the revenue. There was, however, no fixed rule for regulating the proportion of the several rates, but each year, according as the season was good or bad, the amount to be levied by rate upon the land was increased or diminished according as the village authorities might determine, the other rates decreasing or increasing in proportion. This naturally gave rise to much injustice and oppression towards the weaker member of the community. The subsequent development of the *chaubacha* system will be noticed below.

CHAP. III, C
Land
Revenue
The *clau-*
lacta

To turn again to the development of landed rights in the brotherhood or *bharytcharah* villages. In process of time as the cultivating brotherhood became more attached to their village lands and less ready to leave them in seasons of difficulty they called in and settled cultivators of different tribes from the surrounding States, especially those of Rappūtāna, which offered them an almost inexhaustible field for such recruitment. The object of the step was to increase the area under cultivation and thereby to lessen the burden of the State demand on each individual member or household of the community. Such new recruits were gladly welcomed and as *bhāmbhar* (earth brothers) practically admitted to all privileges enjoyed by the original members of the cultivating brotherhood and they contributed to the village *bach* or revenue distribution on the same terms as the latter. But the difference in origin appears not to have been lost sight of. In many cases village members such as Khatris, Kambhats and Chamars were admitted to the same status as these immigrants.

New settlers,
Kachmān

In addition to the above there were in the brotherhood villages certain cultivators not included among the original inhabitants of the village nor among subsequent immigrant admitted to the brotherhood, who while they generally contributed to the village *bach* on the same terms as other cultivators were not regarded as members of the brotherhood, but cultivated as *bomadars* or tenants of the latter in its corporate capacity. Here then we find the idea of the corporate right of the community emerging in distinct shape, to which the first definite recognition was given by the definition and demarcation of village boundaries at the revenue survey of Hissar which commenced in 1837.

NOTES

would occupy the same portion of the village homestead and would cultivate adjacent portions of the village lands and would as their numbers increased in course of time develop into a corporate body, inside and subordinate to the entire body of the village community. Such a division of the village is called a *pāna* or *thula* and is common in all *bhayāchārah* villages to the present time. The development of the distinct rights of the family was a stage subsequent to the development of the *pāna* or *thula*. In other cases division into *pānās* or *thulās* has been caused by the admission of a body of new arrivals of a tribe or clan distinct from that of the original settlers, who have on arrival been allowed to settle and cultivate in some portion of the village lands and a distinct *pāna* has thus at once come into existence.

CHAP III, C.
Land
Revenue
Pānās and
thulās

It has been shown above that many if not most of the villages now held in *pattidāri* tenure originated in a lease or farm to certain individuals, but in not a few instances this tenure is found in villages which have been founded by groups of nearly related individuals of the agricultural tribes. Some of the older Pachhāda villages in the Fatehābād Tahsīl are thus held, and the fact that these people are but little addicted to cultivation and that but little of the area of their villages was till recent years cultivated, probably compelled them to preserve carefully the memory of the original shares of the founders and of the extent to which they were modified by the multiplication of families, as a measure of the interest of each family in the common income and property of the village. As would be expected, the idea of the landed rights of individual families did not develop so early in villages of this type as in the villages of *bhayāchārah* type.

Pattidāri bro
therhood vil
lages.

In some of the latter such rights had not become distinct enough even at the Settlement of 1850-51 to enable the Settlement Officer to convert them into separate proprietary rights, and the distribution of revenue in these villages continued on the basis of area actually cultivated from year to year instead of on the basis of land owned as became the practice in villages in which proprietary or *bisualidāri* right had come to be recognized.

and the revenue derived from export, import, and transit-duties now averages about Rs. 50,000 a year the actual figures for 1903-06 were—receipts Rs. 61,098 and expenditure Rs. 3,940 or a net revenue of about Rs. 57,000.

No railway line yet enters the State but the Ajmer Khandwā branch of the Rājputāna Mālwa Railway runs at a short distance from the eastern border and the station nearest to the capital is Mandasor twenty miles due east. With the exception of a few streets at the capital the only metalled road is that connecting the towns of Partabgarh and Mandasor—it was constructed in 1894 and of its total length, thirteen miles lie in Partabgarh and seven in Gwalior territory. The rest of the roads are country tracks, leading to Nimach, Durnawā, Binswara, Ipioda and Jaora, and are mostly practicable for wheeled traffic except in the Māgrā. The first Imperial post office in the State was established at the capital in 1884-85 and it became a combined post and telegraph office in November 1894—the only other post office is at Deolia and it was opened in 1894-95.

So far as recorded information goes, the State does not appear to have been seriously afflicted by any bad season prior to 1879. It escaped the famine of 1868-69 but a large influx of people and cattle from western Rājputana and other parts caused some inconvenience and to relieve these immigrants the Darbār started works of public utility such as tanks and well, opened a few poor houses and kept down prices by remitting import duties on grain. The year 1877-78 was described as one of scarcity and high prices—about one-half of the usual land revenue was collected but relief measures were not found to be necessary.

In 1879 the rainfall was less than eleven inches or about one-third of the average and the season which had started well practically ended in the beginning of July. The Darbār realised the situation from the first and its relief operations was limited only by the financial resources of the State. The relief works consisting chiefly of the digging of tanks gave employment to more than 727,000 units of labour for 100,000 man-days gratuitously either in pairs or by fours at the rate of one anna. In addition advances to agriculturists at 10 per cent and a portion of land revenue this famine cost the State about 1 lakh and the revenue a considerable amount of private loans at grant of 15,000 from the Indian Famine Relief Fund being supplemented by local subscriptions. No land revenue was realised and the treasury being empty the Darbār had to borrow two lakhs from the Government of India to enable it to meet the cost of the relief measures and carry on the administration. It was estimated that one-third of the cattle perished and judging by the extent of the loss in population by deaths which there from starvation, disease, or malnutrition and by emigration was very heavy the famine being the principal cause. The high price of rice at 12 annas and half a seer in 1879 rose to 1 rupee in October 1880 four annas in June 1890 and grain prices in January 1890.

HISSAR DISTRICT.] *Development in boladári villages.* [PART A.]

The differences observable are due to the still more recent colonization of Sirsá and partly no doubt to the fact that the developing rights in the two tracts were not dealt with in the same Settlements nor by the same officials.

CHAP. III, C.
Land
Revenue.
Tahsil Sirsá.

At the time that the territory comprised within the present Sirsá Tahsil came for the first time under British influence there were only some thirty villages along the Ghaggar, and none in the sandy tract to the south nor in the Rohi or dry tract to the north. No sooner, however, had the shadow of British authority been cast on the tract, though its substance was not yet there, than the adjacent States of Patiala and Bikánni began to push their colonists into the Rohi and Bagar tracts successively, and the latter proceeded to found villages which they held subject to the payment of a share of the produce to the Ruler under whose auspices they had settled.

State of rights
before British
rule

The first step in the development of any landed rights was the demarcation of the jurisdiction of each State. This was accomplished between 1828 and 1838. The tract was then found to be more or less sparsely occupied by village communities collected into inhabited sites and cultivating and pasturing their cattle on the adjacent prairie lands, but such lands were not demarcated by any fixed and definite boundaries. The unit of administration was the inhabited site and not any precisely defined block of land. As in the southern tahsils of the district, the joint right of the village community to the lands round their homestead was the first to claim recognition which was given in 1837 when these lands were defined and demarcated preparatory to the Revenue survey which took place in 1840-41.

Demarcation
of State bound-
aries.

Within the village community there appear to have been two types of development. In the *bhaydcharah* or brotherhood villages it proceeded on much the same lines as in the similar villages in the other tahsils of the other district. Each individual family of the brotherhood cultivated such land as it needed. Where the Government demand was collected in kind, each such family paid the fixed share of its produce, and where it was paid in cash, the proportionate share due on its cultivation. The headmen or *landardars* in such villages although allowed certain perquisites, enjoyed no rights superior to those of the other members of the brotherhood.

Development
of rights
in the
village

CHAPTER V

ALM 14-
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Adm nst
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HISSAR DISTRICT.] *Common village property Income, &c* [PART A.]

The Settlement Officer proposed restrictions on alienation of the proprietary rights conferred, but these were not sanctioned by Government

CHAP. III, C
Land
Revenue

The common income of the village is an important element in its social economy. It is generally of three kinds that realized from *ang-charai* or grazing dues, the proceeds of the *ludi* or hearth tax, and rent realized from persons cultivating portions of the common land of the village

Common vil-
lage property
income and ex-
penditure vil-
lage etc etc.

The old system of *chaubacha* has been already referred to. It was generally abolished at the Settlement of 1840-41, as being one which was productive of much oppression and hardship to the weaker members of the community. The system was continued in force in a few villages up to the Settlement of 1863, when it was finally superseded. In place however of the distribution of a portion of the revenue on the cattle and hearths or houses (*ludis*) of the village, the proprietors were allowed to realize fixed fees for grazing (*ang-charai*) and a hearth or house tax (*ludi*) at fixed rates. These two items of the common income are thus a survival of the old *chaubacha* which prevailed in the four southern tahsils of the district. The grazing fees (*ang* or *phunga*) are levied at various rates, the maximum are Re 1 for a milch buffalo, 8 annas for a cow, 4 annas for a buffalo calf, and 2 annas for a steer or heifer. Plough bullocks are exempt from payment. In many villages where but little waste is left, the rates charged are half the above or less. In some villages, where the proprietors own a large number of cattle, they, as well as non-proprietors, pay the grazing dues, and in others only the non-proprietors pay. In any case the grazing fees form part of the common income of the village in which none but full proprietors, thus excluding *ladim* *ludins*, have any interest. In many villages the levy of grazing fees has been given up owing to the decrease in the area of waste available for pasture, but whether they are levied or not, all the inhabitants of the village, of whatever status, have a customary right to graze their cattle on the village waste.

The *ludi* or hearth tax is generally levied at the rate of Re 1 per annum from those residents of the village who cultivate no land, and in many *bhaidari* and in some *pattdari* villages from those who, while cultivating as tenants of a particular proprietor, are not occupancy tenants nor cultivate in the common land of the village. In *bhaidari* villages the rate of the hearth tax is generally Re. 2 per annum.

In *bhaidari* and *pattdari* villages rent is, with a few exceptions, realized from non-proprietors who cultivate the divided land of the village; a large number of these are occupancy tenants, whose holdings have been excluded from

ment of India is the sole creditor having come to the rescue by advancing money and thus enabling the Darbār to relieve its starving population carry on the administration, and settle a number of miscellaneous debts bearing a high rate of interest.

Coinage

According to the local account a mint was established at the capital early in the eighteenth century Prithwī Singh having received the right to coin money from Shāh Alam I (after whom the currency was called Shāh Alam Shāhi or Salim Shāhi), but the story is improbable. Others say that the first chief of Partābgarh to possess this privilege was Salim Singh (1758-75) whence the name Salim Shāhi which however may have been a contraction of Shāh Alam Shāhi as Shāh Alam II was then titular King of Delhi.

As far as the inscription is concerned, there have been two issues, namely the old and the new. The former bore on the obverse the name of Shāh Alam with the date according to the Muhammadan era (*Hijrah*) and consisted of rupees and eight-anna pieces while the latter probably introduced about 1870 included four-anna and two-anna bits and bore the following inscription in Persian on the obverse: "Anspicious coin of the noble monarch the sovereign of London 1290" (the old date A.H. 1296 or A.D. 1890 having been retained from the former die). The earliest rupees are said to have weighed 168½ grains and to have contained 18½ grain of alloy but the quantity of the latter was increased to 31½ grains in 1890 (the pure silver being decreased to the same extent) and the debased coin issued from this mint was frequently the subject of remonstrance on the part of the British Government.

The Salim Shāhi rupees were formerly current in Bānswār and part of Durgapūr Udaipur Jhalawār the Mīmlahera *paripanna* of Tonk, and in certain States of Central India such as Rātām Jaora Sitāman and the Mandawar district of Owalior and were worth about thirteen British annas each but owing to imprudent over-coinage the introduction of the British rupee in certain neighbouring States, the consequent exclusion thereof of the Partābgarh coins and other causes they depreciated to such an extent that in March 1900 they exchanged for eight British annas each and in January 1903 for barely 7½ annas. It was thereupon resolved to demonetise them and introduce Imperial currency in their stead. The Government of India agreed to give up to a limited amount 100 British in exchange for 200 Salim Shāhi rupees—the being the average rate of exchange during the six months ending with the 31st March 1904—and in accordance with a notification previously issued the conversion operation lasted from the 1st April to the 30th June but the actual market rate during these three months was more favourable to holders of the people's coinage, 100 Partābgarh rupees exchanging for 104 or 105 Salim Shāhi and the result was that a single rupee was obtained for conversion at the rate fixed by Government. Thus though Salim Shāhi coins still circulate they are not recognised as money by the Darbār and in all State transactions Imperial currency held in the sole legal value from the 1st July 1904 when also the Partābgarh mint was closed in perpetuity.

over expenditure was appropriated by the headmen. This was the theory, but in practice the *lambardars* generally appropriated the whole of the 5 per cent *malba* cess, and defrayed the actual expenses incurred by a contribution levied as above on the whole village or on the proprietors. In the recent settlement the 5 per cent *malba* cess has been abolished, and for it substituted a system of audit in presence of the brotherhood, and levy of the actual sum found to have been expended either by a distribution at equal rates on hearths or houses where the hearth tax is not levied or by one proportional to the Government demand on each proprietor. The proceeds of the hearth tax where levied are often devoted to meeting the *malba* expenses

CHAP. III, C
Land
Revenue
Village malba.

In *zamindari* villages the *malba* expenses are as a general rule incurred and defrayed by the resident tenants, and the proprietors, often non-residents, have no concern with them whatever.

In dealing with the development of landed rights the family proprietary group has appeared as an important social unit in the evolution of individual proprietary right in the community. Another important social unit is the commensal group joint in residence and estate and which has a common hearth (*chila*). The commensal group has among all agricultural communities an innate tendency to sub-divide. When the sons grow up they one by one marry, and after the father's death, or sometimes even before each one sets up a separate residence for himself, though it may be adjacent to or in fact a portion of the ancestral tenement. This is a process which probably comes into action as soon as a village community begins to exist. But the idea of a concurrent separation of proprietary rights in land is a much later stage of development and can in the nature of things only begin to act when the idea of individual as opposed to corporate property has to some extent emerged. In other words the disintegration of the proprietary group is considerably posterior in time to that of the commensal group, and in fact, as has been shown above, that of the former has in this district

The family
rule of inheritance

were in the Sālim Shāhi currency and when this was converted into Imperial they were halved throughout the territory—a procedure which involved considerable loss to the Darbār as when they were fixed the local rupee was worth about twelve British annas. The land revenue was collected mostly in cash but to a small extent in kind the State claiming from one-third to one-fourth of the gross produce as its share.

In 1902-04 it was decided to have a fresh settlement and the permits have just been brought to a close. The number of villages dealt with has been 233 namely 114 surveyed (chiefly in the Partābhgarh taluk) and 119 unsurveyed (mostly in the Magāh).

In the survey 1,400 acres for ten years or a shorter period have been given in twenty-four villages, one is held on the *shimārit* tenure and two are uncultivated hamlets and were left unassessed; in the remaining eighty-seven villages the settlement has been introduced for a term of fifteen years commencing from 1906-07. The rates per acre for the various classes of soil are *ad'in* Rs. 13-9 to Rs. 20 *ad'in* *qair-ahpal* *hi* or *rinhar* each Rs. 3-14 to Rs. 6-12 *rinhar* *qair-ahpal* *hi* Rs. 1-1 to Rs. 4-13 *killa* Rs. 1-3 to Rs. 3-6 *dhāmna* fifteen annas to Rs. 2-14 *Wāra* fifteen annas to Rs. 2-7 and *kankrol* eight to fifteen annas. The initial demand in the surveyed villages (including some holdings other than *khūwa*) is Rs. 1,43,624 and in *crash* in the fourth year to Rs. 1,50,361; the assessment is to be a fixed one for dry soils but will fluctuate in the case of wet and the demand will be realised in full only when the entire *ad'in* area is sown with poppy. The unsurveyed villages are insignificant from the point of view of the land revenue they bring in and the general conclusion of the Bill occupying them is very bad. Leases for ten years have been given where the crops were forthcoming and the initial assessments are Rs. 3,008 8 rising to Rs. 3,462 8. Thus the total revenue to be realised for the 233 villages is initial Rs. 1,46,829 8 and final Rs. 1,53,827 8 and these are the amounts which ought to be realised if the full area of *ad'in* be sown with poppy and if none of the *ad'in* *qair-ahpal* *hi* *rinhar* is able to produce that crop. Further not less than Rs. 1,300 a year should be obtained from the spinning of the settlement for wheat and oil seed given out at reduced rates.

In addition to the revenue proper a cess of one anna per rupee is to be levied from all *khūwa* cultivators and *shimārits* while *jangals* and *patwaris* are to pay half an anna per rupee of the tribute and the *malik* a like proportion of the estimated income of their estates; the proceeds will be levied and the pay of the land officials, the *thikān* and the maintenance of *shāl*. The land revenue and cess are payable in three instalments, namely on 1st April in November and 1st April in February and the balance in May.

The miscellaneous revenue is insignificant being about Rs. 600 a year levied for a *latyan* license (used for the preparation and sale of country liquor) Rs. 3,000 and for the sale of stamps (Rs. 2,000). The export and import duties on gum and salt included land revenue. The liquor trade was till the 1st October 1906 in the hands of *malik* who maintained sixty-five shops during the

The group of agnatic relatives (*ekjādī*) can be artificially increased by adoption (*gād lenā*). A man who has no natural son may adopt a person who will henceforth stand to him in the position of a natural son while losing all rights of succession in his own natural family. The adoptive son should be preferably a nephew (*bhātija*), or if no nephew is available, then the nearest agnatic relative (*ekjādī*) of a lower generation than the adopter who is. If there is none such then a sister's son or any member of the *gōt* may be adopted. The adoptive son is after adoption for all purposes a member of the adoptive family.

CHAP. III. C.

Land
Revenue
Administration

The *gharjwān* or son-in-law who has permanently taken up his residence in his father-in-law's house, which practically only happens when the latter has no son, though he is not in the position of an adopted son nor has any right to succeed, occasionally with the consent of the agnates may receive a portion of his father-in-law's estate, generally a field or two. The *gharjwān* retains his full rights of succession in his own family.

Gharjwān.

The rules, whose object it is to prevent alienation of ancestral property out of the family, are no less strict than those which secure its succession therein.

Alienation of
ancestral prop.
112

A father cannot distribute the ancestral immovable property of the family unequally among his sons, if he does, the distribution will be open to amendment on his death. A father will sometimes distribute his immovable property equally among his sons during his lifetime and keep a share himself, which on his death will go to the son who has remained joint with him.

per cent.) were convicted 1100 were acquitted or discharged seven died while under trial and the cases of the remainder were still pending at the end of the year. According to the published returns the value of stolen property was Rs. 11115 and no less than ninety per cent. of it was recovered. The only criminal tribes requiring supervision are the Mughia of whom fifty two were borne on the register at the end of 1905-06 they are mostly cultivators labourers and *chaukidars* and hold between them about 460 acres of land.

J. II.

The jail at the capital is old, badly drained and quite unsuited for a prison but a new one is being erected on a better site. Up to 1898 there was proper accommodation for only twenty prisoners but the building was then enlarged and now has room for forty convicts (33 males and 17 females). Returns have been received only since 1894 and statistics relating to the daily average strength rate of mortality etc., will be found in Table No. XLVI in Vol. II. B. The average cost of maintenance excluding the pay of the guard is about Rs. 1500 a year towards which jail industries such as the weaving of coarse cotton cloth, contribute about Rs. 50. A small lockup exists at the headquarters of the Magra subdivision.

I. II.

At the last census 2,188 persons or 4.20 per cent. of the people (namely 8.31 per cent. of the males and 0.08 per cent. of the females) were returned as able to read and write. Thus, in respect of the literacy of its population Partabgarh stood fifth among the twenty States and chiefships of Rajputana. Among religions the Jains, as usual come first with nearly twenty three per cent. literate followed by Mussalmans and Hindus with four and three per cent. respectively. It is only within quite recent years that the Darbar has paid any real attention to education. A school appears to have been opened at the capital about 1870 but instruction was confined to a little reading writing and accounts in Hindi some ten years later English, Persian and Sanskrit classes were added and the average number of students on the rolls was 216 in 1881 (twenty seven in the English class) and 194 in 1901 (thirty in the English class). Three local educational institutions are now maintained by the Darbar namely an *anglo-muscular middle school* an *anglo-muscular primary school* at the capital and an *anglo-muscular primary school* at Deolra the number on the rolls at the end of 1905-06 was 128 (all boys) and the daily average attendance during that year was 90—see Table No. XLVII in Vol. II. B. The only institution deserving of notice is the first of these mentioned above called the noble school because it is intended for the sons of the kins and the upper classes it was established in 1904 has a boarding house for Rajput attached to it and had 86 students on the roll at the end of March 1906. The State expenditure on education has increased from Rs. 100 in 1901 to about Rs. 7,200 at the present time. The main duty is to pay the salaries of those attending the English classes at the noble school. In addition there are several private schools of the Hindu and Muslim type of which the noble school is the only one known except that of elementary education is imparted by *Pathans* and *Jain* priests.

known as *dhota* and *dhoti* respectively and the sisters son or daughter as *bhāṇya* or *bhāṇji*. The son or daughter of a female cousin who is herself called *bahin*, are also known as *bhāṇya* or *bhāṇji*. CHAP. III. C.
Land
Revenue
Family rela-
tions.

The general principle of the nomenclature, both in the case of agnatic relatives and of marriage connections, is that all in the same generation are described by the same term, the detailed connection being made clear if necessary by a periphrasis.

There is a peculiar form of tenure in the Fatehabid and Sirsa Tahsils which has arisen out of the *sukhlambari* grants made after the conclusion of the Pindari campaign in 1818, when the native army was largely reduced. The term *sukhlambari* is either a corruption of the word "supernumerary" or is an allusion to the fact that the grantees obtained their discharge (*lambar*) on easy terms (*sukh*). These grants were made to the officers and men of nine regiments of Rohilla Cavalry and Irregular Horse, one of which was a portion of the famous Skinner's Horse which were disbanded. The object aimed at was the colonization of the lately annexed tracts of Hariāna and Bhattiāna and perhaps to some extent the protection of the border by the establishment of a military colony on the Roman model. Special pro-
prietary tenures,
Sukhlambars.

A trooper's grant was 100 *bigahs* equivalent to 81 *bigahs* as now in use. The grants to officers were larger according to their rank, a *rī-shāldār's* grant being 500, a *jamadār's* 250, and a *dafadār's* 140 *bigahs*.

The conditions of the grant were as follows:—

- (1). That it should be enjoyed revenue free for three generations, including the grantee in the direct

CHAPTER VI.

MISCELLANEOUS

Doolla (Daulatpurh).—The old capital of the Partābgarh State situated in 24° 2' N and 74° 40' E about 14 miles due west of Partābgarh town. Population (1901) 1341. The town was built about 1661 by Bika, the founder of the State and is said to take its name from a Bhil chieftainess. Daulat Minī who lived in the vicinity and who Bika defeated. Daulat stands on a steep hill 1800 feet above sea level detached from the edge of the plateau and its natural strength commands the country on every side. In Malcolm's time it was a fortified town but the walls have all crumbled away and a gateway only remains. The old palace built by Rāwat Hari Singh about 1648 was much damaged by heavy rain in 1875 but has since been repaired to some extent and the present chief paid a good deal of his time here. Among the tanks the largest is the Teja, named after Tej Singh (1679-94) and adjoining it is an old bath now in ruins said to have been built by Mahabat Khān, Jahāngīr's great general. In the town are several Hindu and two Jain temples, a post office, a vernacular school and a dispensary.

Partābgarh Town (Pratīparh).—The capital of the State of the same name situated in 24° 2' N and 14° 41' E twenty miles by metalled road west of Mandla's station on the Rājputāna Mālwā Railway. The population at the three enumerations was 12755 in 1881, 14819 in 1891 and 19819 in 1901, in the year last mentioned fifty-two per cent. of the inhabitants were Hindu, twenty-seven per cent. Jain, and twenty per cent. Musulmans. The town which was founded by and named after Rāwat Pratāp Singh in 1698 lies 1000 feet above sea level in a hollow formerly known as Daulatkhākhra. It is defended by a high wall with eight gates built by Rāwat Salur Singh about 1708 and on the south-west is a small fort in which the chief finds seasonally residence. The police which is in the centre of the town contains the State offices and court and outside the town wall are two bungalows one of which is used by the Mahānwat and the other as a guest house. The water supply is from wells and tanks and will when fuel or available be improved by damming a small stream to the south-west and constructing a storage reservoir plan and estimate have been prepared and it is calculated that at a cost of only one lakh of rupees water will be available.

Partābgarh the chief centre of trade in the State and possesses a jail and telegraph office and a jail with accommodation for fifty prisoners a copy of the list of which is furnished to the Commissioner and the collector of the district and a small hospital established after the present

HISSAR DISTRICT.] *Tenants in bhayāchārah villages* [PART A.

After resumption the proprietors of the resumed plot have only the status of *mālikān kabza* without any interest in the common land of the village, if any. As a matter of fact, however, in villages held by *sulāmbars* or their heirs after resumption, there is practically no common land, as the interest originally granted to the *sulāmbār* was one in a specific plot alone and conveyed no joint right in any other plot.

The history of the development of tenant right in the district is in many respects similar to that of proprietary right which has been already dealt with. The development has been to a large extent artificial and marked fairly clearly by the idiosyncracies of early Settlement Officers. The germ of tenant right was, however, certainly to be found in this district even before the artificial development began.

It has been already pointed out that in the four southern tahsils there were at an early period a large number of villages in which a single individual had influence and power and who arranged for the cultivation and paid the Government revenue. In those, which were to develop into the present *zamindari* and *jattidari* estates, the status of tenant began first to come into prominence as the status of the farmer or lessee for Government began to develop into that of sole proprietor.

In the brotherhood villages also there were a certain number of cultivators who, while admitted to most of the privileges of a member of the community, including contribution on equal terms to the village *bach*, were still not recognised in the full sense of the word as members of the territorial brotherhood (*bhumhātis*). Such tenants, however, so long as they paid the village rate from year to year were never ejected, for, as in the case of *Ladīm Lirāns*, it was to the interest of the brotherhood to get as much land cultivated as possible and so to reduce the burden on each member.

HISSAR DISTRICT.] *Treatment of tenant right in 1863.* [PART A

tahsils of the district were finally moulded. The ordinary divi- CHAP III. C
 sion into tenants with and without right of occupancy was adopted and rules were framed by which to determine Land
 the class into which any particular tenant should fall. They Revenue.
 were as follows :— The right of
 1853

- (1) Tenants who had had no continuous possession or who had not paid rent at fixed rates were declared to have no right of occupancy.
- (ii) The tenants from whom proprietors had realised profits in the shape of rent were, if their possession dated from before the Settlement of 1840-41, declared to have of right of occupancy, otherwise not
- (iii) Tenants in *blayāchdīrah* villages who had paid at the village *bach* rates were, if their possession dated from before 1819, declared to have rights of occupancy, otherwise not unless the proprietors agreed to confer such rights on them.

Some of the Ghaggar villages had been exempted from the Settlement 1840-41 and had been subsequently settled in 1852, and the status of tenants as having or not having occupancy rights had then been fixed, and this status was of course not disturbed in the Settlement of 1863

The above rules, however, only disposed of the question of status in villages where the tenants had never been in the position of proprietors. In villages which had been farmed for arrears or transferred by private contract and in which the original owners had sunk to the level of tenants the matter required special treatment. The principles adopted in such cases were as follows :—

- (i) In villages which had been farmed for arrears of revenue the former owners when in possession were declared occupancy tenants. The same rule was observed in the case of villages which had been forfeited for rebellion or in which the owners had transferred the estate subject to their own right to cultivate land therein.
- (ii) In the case of lands transferred in execution of decrees the former owners were declared to have no right of occupancy.

The Settlement of 1863 thus extended a large measure of protection to tenant and resulted in the creation of a large number of occupancy tenures. Owing to its life colonization

by landlords; and tenants-at-will having come to know full well the value of occupancy rights have freely disputed their liability to ejectment and claimed such rights. Landlords again were anxious in face of the extensive grant of occupancy rights at the previous Settlement and in view of new legislation to establish the status of their tenants as one without occupancy rights and so proceeded to eject them. The progress of the Settlement has now settled doubts as to status, and tenants-at-will are generally accepting a rise in rent consequent on enhanced assessment.

The cash rents paid in the tract with which we are dealing are very generally paid on area held whether sown or not, this is called *lagān khirī pari*. Kind rents are taken either by a fixed share of produce (*balāḥ*), very commonly one-third, together with a certain number of ears per maund as *sermā*. The fees in kind to *lamāns* are given out of a small quantity which is left out of the division. Any balance left after these are paid is again divided. Another not uncommon form of rent is that taken by appraisement in cash of the landlord's fixed share of the crop; this is called *lanlut*. In a few cases cash rents are paid by rates on area sown, the rates sometimes varying with the crop (*dashk harsā* or *jinsi*).

The principles upon which the individuals who were declared proprietors in the Settlement of the Sina Tahsil in 1852 were selected have already been noticed at length. Such persons were declared sole proprietors of their own holdings and joint proprietors of the common waste of the village. All other cultivators in the village sank to the level of tenants (*asāms*).

Early
history

The Bhils are among the oldest inhabitants of the country and are said to have entered India from the north and north-east several hundred years before the Christian era, and to have been driven to their present fastnesses at the time of the Hindu invasion. Colonel Tod however seems to scout the idea of their having come from a distance; he calls them Vanaputras or children of the forest, "the uncultivated mushrooms of India, fixed, as the rocks and trees of their mountain wilds to the spot which gave them birth. This entire want of the organ of locomotion and an unconquerable indolence of character which seems to possess no portion of that hardness which can brave the dangers of migration forbid all idea of their foreign origin and would rather incline us to the Monboddo theory that they are an improvement of the tribe with tails. I do not reckon that their raids from their jungle abodes in search of plunder supply any argument against the innate principle of locality. The Bhil returns to it as truly as does the needle to the north nor could the idea enter his mind of seeking other regions for a domicile.

So far however as Rājputāna is concerned it may be asserted that prior to the Rājput conquest the tribe held a great deal of the southern half of the Province. The annals of Mewār for example frequently mention the assistance rendered by the Bhils to the early Gahlot rulers: the towns of Dūngarpur Bānswāra and Deolia (the old capital of Partābgarh) are all named after some Bhil chieftain who formerly held sway there and the country in the vicinity of Kotah city was wrested by a chief of Bāndi from a community of Bhils called Kotah. Lastly it is well known that in three States (Udaipur Bānswāra and Dūngarpur) it was formerly the custom when a new chief succeeded to the *quddi* to mark his brow with blood taken from the thumb or toe of a Bhil of a particular family. The Rājputs considered the blood mark to be a sign of Bhil allegiance but it seems to have been rather a relic of Bhil power. The Bhils were very persistent in keeping alive the practice and the popular belief that the man from whose veins the blood was taken would die within a year failed to damp their zeal; the Rājputs, on the other hand, were anxious to let the practice die out as they shrinked they said from the application of the impure Bhil blood but the true ground of their dislike to the ceremony was probably due to the quasi-acknowledgment which it conveyed of their need of investiture by an older and conquered race. In Udaipur the right of giving the blood was originally accorded to a family living at Oghra in the Hilly Tracts, in recognition of services rendered to Rājpā Rāwāl in the eighth century and is said to have been enjoyed by it till the time of Rānā Hamir Singh in the fourteenth century when the custom ceased. In Dūngarpur the Bāwana sept possessed the right and is believed to have exercised it till fairly recent times.

The Bhils of Rājputāna were counted for the first time in 1801 when their number was 1,73,786 (males 175,116 and females 164,670) or about 74 per cent. of the entire population. Numerically they stand fifth among the 36 ethnic groups recorded at the census and are

By a
strongly
distinct

In the case of well irrigation in the Bagar tracts of the Bhiwani Tahsil the distribution is made on the number of bullocks required to work the *lao charsa* or rope and bucket. For each *lao* four pairs of bullocks are required, neither more nor less, and the share of each *chula*, which contributes one pair with the labour necessary to work them, is called *chauth* while if only one bullock is contributed the share is called *athwal*.

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Land
Revenue
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particulars of
land

The lands on which *lanas* are employed are generally cultivated with the Rabi crop, except in the case of rice on the Ghaggar, and rent is paid by *batdi*. The owner of the soil first takes his share of the produce as *batdi* rent even if he is himself a member of the *lana*, and the balance is then divided among all the *chula* which have contributed to the *lana* according to any one of the above unit shares which may be applicable.

LAND REVENUE.

Four Southern Tahsils.

The attempt which has been already made to sketch the history of the tract now included within the Hissar District prior to the establishment of British rule will probably have made it clear that there was no room for any definite land revenue system under native rule. It may be taken as a leading principle that the larger part of the land revenue which reached the former Native rulers of the tract was in the form of the proceeds of forays by bands of armed men.

Native
revenue system

So far as there was any system the demand was assessed in kind at a very variable proportion of the gross produce of the land. The State did not, of course, concern itself with the distribution of its demand inside the village community, all it looked to was the realization of that de-

which preferring savage freedom and intolerance to submission and industry has continued more or less to subsist by plunder and its home is the south of Rajputāna. Each group alternately decreases or increases in number according to the fluctuations in the neighbouring governments when these have been strong and prosperous the village and cultivating Bhils have drawn recruits from their wilder brethren, while weakness confusion and oppression have had the usual effect of driving the industrious of the tribe to desperate courses but amid all changes, there is ever a disposition in each branch of the community to renounce and this is derived from their preserving the same usages and the same form of religion.

Occupation
in the past.

The Bhil as a whole, have always been lawless and independent, fond of fighting shy excitable and restless. Believing themselves doomed to be thieves and plunderers they were confirmed in their destiny by the oppression and cruelty of their rulers. The common answer of a Bhil when charged with robbery was "I am not to blame I am Mahadeo's thief." The Marāthās treated them like wild animals and ruthlessly killed them whenever encountered if caught red-handed committing various crimes they were impaled on the spot or burnt to death, chained to a red hot iron seat. About the time of our treaties with the Rajput chiefs the wilder Bhils in the Mewār Hilly Tracts and Bānswāra and Dāngarpur gave much trouble by their claim to levy blackmail throughout their country and their inveterate habits of plundering. It was difficult either to pursue them into their fastnesses or to fix the responsibility on the State to which they belonged territorially expeditions sent under British officers against them rarely effected anything permanent, while the Darbārs were only strong enough to oppress and exasperate them without subduing them.

Reclamation.

Since the intervention of the British Government about 1824 followed some sixteen years later by the establishment of the Mewār Bhil Corps these people have been treated with kindness and are now fairly pacified the measures by which they were gradually reformed form some of the most honourable episodes of Anglo-Indian rule. In the Mutiny of 1857 the only native troops in Rajputāna that stood by their British officers were the Mewār Battalion (now the 41st Mewār Infantry) the Bhil companies of the Eriampur Irregular Force (now the 43rd Eriampur Regiment) and the Mewār Bhil Corps. Service in the latter has for many years been so popular that the supply of recruits always exceeds the demand. It must not be supposed that the Bhils have altogether given up their predatory and quarrelsome habits they still lift cattle and abduct women, and these actions give rise to retaliatory affrays which are occasionally serious. In times of famine and scarcity or when their feelings have been aroused by some injudicious act on the part of their ruler they are also still inclined to take the law into their own hands but the bad characters and professional robbers are now distinctly in the minority. Many are peaceful if unskilful and indulgent cultivators and earn a respectable livelihood as such or by cutting and selling gram-manufactured rat baskets cleaning cotton or serving as hill

third settlements to such an extent that the assessment fixed for the same tract in 1890 is 32 per cent less than the average demand for the last five years of the third settlement, viz., Rs 4,58,609.

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Land
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Summary
Settlements

In 1840 the previous assessments of the district were revised at the First Regular Settlement effected by Mr. Brown. In that year he assessed the tract at Rs 4,17,315, a reduction of Rs 11,292 below the average demand of the previous five years or 84 per cent. This assessment was not maintained for reasons which may best be given in Mr. Brown's own words. In reporting on the settlement

Year	Income	Balance	Remarks
	Rs	Rs	
1833	4,51,316	-	
1834	4,50,000	19,217	
1835	4,59,624	6,660	
1836	4,67,113	25,712	
1837	4,73,521	66,736	
1838	5,17,171	2,76,570	
1839	4,60,000	1,000	The balance paid by the to a balance of partial failure
1840	4,60,000	5,20,570	
1841	4,77,624	4,00,000	
1842	4,77,113	6,107	Total failure and failure
1843	4,50,000	5,00,000	
1844	4,61,000	12,000	A full year and partial failure
1845	4,50,000	3,00,000	An error of 100,000 per margin
1846	4,50,000	1,00,000	

effected, he wrote as follows: "On reference to the record of past years, the balances of the district for the last 15 years which had been either remitted, or proposed for remission on account of bad season or had accrued from other causes appeared as per margin."

who has caused the injury. Before a woman is swung as a witch she is compelled to undergo some sort of ordeal, the primitive judge's method of referring difficult cases to a higher court for decision. The ordeal by water is most common. Sometimes the woman is placed in one side of a bullock's pack-sack and three dry cakes of cow-dung in the other. The sack is then thrown into the water and if the woman sinks, she is no witch, while if she swims, she is. Here is a description of a water test taken not many years ago from the mouth of an expert *dhops* who got into trouble for applying it to an old woman. "A bamboo is stuck up in the middle of any piece of water. The accused is taken to it, lays hold of it and by it descends to the bottom. In the meantime one of the villagers shoots an arrow from his bow and another runs to pick it up and bring it back to the place whence it was shot. If the woman is able to remain under water until this is done she is declared innocent but if she comes up to breathe before the arrow is returned into the bowman's hand, she is a true witch and must be swung as such." In the case from which this account is taken, the woman failed in the test and was accordingly swung in and so roped up to a tree, with a bandage of red pepper on her eyes. It is obvious, however, that this kind of ordeal, like almost all primitive modes of trial is contrived so as to depend for its effect much upon the manner in which it is conducted whereby the operators favour becomes worth gaining. A skilful archer will shoot just as far as he chooses, and the man who runs to recover the arrow can select his own pace.

Another form of trial is by sewing the suspected man in a sack which is let down into water about three feet deep. If the person inside the sack can get her head above water she is a witch. An English officer once saved a woman from ducking to death by insisting that the witch finder and the accusers generally should go through precisely the same ordeal which they had prescribed. This idea hit off the crowd's notion of fair play and the trial was adjourned *sine die* by consent. Another ordeal is by heat as for instance the picking of a coin out of burning oil but the question extraordinary is by swinging on a sacred tree or by flogging with switches of a particular wood. The swinging is done head downwards from a bough and continues till the victim confesses or dies. If she confesses, she is taken down and either killed with arrows or turned out of the village. In 1860 a woman suspected of bringing cholera into a village was deliberately beaten to death with rods of the castor-oil tree which is said to be excellent for purging witchcraft. It is not unusual to knock out the front teeth of a notorious witch the practice being seemingly connected with the belief that witches assume animal shape.

Cases of witch-swinging are nowadays rare but a bad one was reported from Binswara three years ago. A Bhil's son being ill a *dhops* was consulted as to the cause and he accused two women, both Bhil widows. They were swung up and though both protested in vain were beaten on the buttocks thighs and breasts with a burning stick *lipra* was put in their mouths and red pepper in their eyes.

into the Foreign States on the frontier, which a strict enforcement of the demand on such an occasion would have assuredly given rise to, and the several local Revenue authorities throughout this period have accordingly found themselves under the necessity of giving in, in succession, to a system which no one of them could possibly have approved of. The only remedy which presented itself for this state of things for the future period seemed to be a free and full descent in the scale of revenue demand on the part of the Government to a standard sufficiently light to cover these casualties of season as far as they can be provided for by ordinary calculation and the substitution of an average of profit and loss for the State as well as for the people in the place of nominal demand and irregular remissions. The average collection of the last ten years from 1238 to 1247 P. S. appeared a fair basis to proceed upon in forming this estimate. In the ordinary run of chances, the advantage in it lay altogether on the side of the people, as the period in question comprises two disastrous years of almost total failure, five years of general failure, varying in their extent and magnitude, and only three in which the full revenue was realized with comparatively trifling balances, a succession of casualties which are scarcely likely to be crowded into any similar succeeding period. It may also be borne in mind that the total revenue demand for the district during this period as a whole was far from being high or exorbitant although in its parts it stood greatly in need of equalization.

"In the preceding paragraph the averages for the whole district are given. As the canal villages were necessarily excluded as a class from the calculations preliminary to the second revision of settlement, a similar return of average for the *barani* portion of the district alone is subjoined

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Summary
Settlement.

wear besides *pagri* and *dhoti*, a short jacket (*angarkhā*) and carry a piece of cloth which can be used as a *kumbarband* and in the cold weather a blanket. They are fond of jewellery and prior to the recent famines silver waist belts are said to have been by no means rare among the headmen. Those who can afford it possess guns and swords but the national weapons are bows and arrows. The bow is made entirely of bamboo except two links of gut to which is attached the string likewise made out of split bamboo. The arrow is a reed tipped with an iron spike and the quiver a piece of strong bamboo matting.

The women wear the usual skirt bodice and sheet the colour of which is, in the case of widows always black. Some of them deck themselves with the lac and glass bangles of the poorer Hindus but their peculiar ornaments are of brass. Four rings of this metal are generally seen on each arm and leg and the married women also wear a W-shaped anklet. In some parts, women of rank can be distinguished by the number of rings on their legs which often extend up to the knee. Children are kept without dress almost to the age of puberty.

Food.

Tod writes that the Bhil's stomach would not revolt at an official feeding jackal, a hideous guano or half putrid kine and this might be the case even at the present day if the Bhil were actually starving but not under ordinary circumstances. The tribe is doubtless not very particular as to its food but there are reported to be certain things which it will not touch *eg* the flesh of the dog, the Bhil's constant companion in the chase or of the monkey (universally worshipped in the form of Hanumān) or of the alligator lizard rat or snake. The ordinary food of the people is maize or *jaṇḍr* or the inferior millets and the product of the forest; they sometimes eat rice and on festive occasions the flesh of the buffalo or goat. They are without exception fond of tobacco and as already stated, much addicted to liquor which is distilled from the flowers of the *malwā* tree (*Bassia latifolia*) or from the bark of the *tribāl* (*Acacia arabica*) or from molasses.

Language.

The Bhil languages are imperfectly known but belong to the Aryan family being intermediate between Hindi and Gujarātī though they have many peculiar words. Their songs are neither very intelligible nor melodious whence the Marwāri proverb—*Ain C/āran rī khūrī kūrī arī rī rākī kūrī // I ro gaono kūrī Sāthia rī rākī/* which means—Service and a Chāran, the ashes of the nāra wood the songs of the Bhils and the evidence of a Sāthia (a low caste) are of little consequence.

Education.

Education is practically non-existent but there are a few schools in Udaipur and Dungarpur at which Bhil children attend and the recruits of the Mahr Bhil Corps are sent to the regimental school. The last census report does not give the number of literate Bhils but tells us that only 110 Animists (30 males and 73 females) were able to read and write and that one of them knew English. As more than ninety-one per cent. of the Animists were Bhils and the remainder consisted almost entirely of the wild natives of the Mīnā and the equally backward Gūjars it may be said that in 1901 among the Bhils six per

Priesthood.

The Bhils having no priests of their own sometimes employ Brāhmanas, but usually resort to the *gurils* of the Chamāras, Balaīs and Bhūmbūs who assume the appellations or badges of Brāhmanas and attend at nuptial and other ceremonies. They do not adopt *chēlas* or disciples but their office is hereditary and descends from the father to all the sons: they partake both of the food which is dressed and of the cup which flows freely. In Dūngarpur an order of priesthood is said to have been recently started: the priest is styled *Bhagat* abstains from flesh and wine, and declines to take food from the hand of a Bhil unless he too be a *Bhagat*: his house can be recognised by the flag which is fixed to it.

The minstrels of the tribe are called *lāmarias* or *dhōlis* and assume the garb of the Jogī ascetic. They play on their rude instrument, the guitar and accompanied by their wives attend on the occasion of births when they sing Bhil hymns to Sitla Mātī the protectress of infants. The *Shopā* or witchfinder has already been mentioned: he appears to belong to the tribe and his office is generally hereditary. Ordinarily he is not much cared for but when he becomes possessed the Bhils obey him and usually give him what he asks for.

Festivals.

The Holi, Dasahra and Dowāhī festivals are all observed the first especially being the occasion of much drunkenness and excess. It is kept up for ten days or more: dances take place, rude jests are made and the women frequently and in places always stop travellers till they release themselves by paying a fine. At all festivals the men dance a ring-dance called *ghanna* or *gher*. The drummers stand or sit in the centre and the dancers revolve in a circle with sticks in their hands which they strike alternately against those in front and behind: time is kept with the drum all through and as the performers get more excited the pace increases, they jump about wildly their long hair falls down and every now and then one of them disengages himself and indulges in a *pas seul* inside the circle.

Settlement
of disputes.

All disputes and quarrels are settled by *panchdyats* whose orders are absolute: the invariable punishment is fine. A man found guilty of treachery is indiscriminately plundered and ejected from the *pāl* but can re-establish himself by paying the fine awarded by the *panchdyat* in his case. The fine for murder is usually about Rs. 200 (local currency) and until it is paid a blood feud is carried on between the relatives of the victim and the murderer. Fights between one community or village and another are also indulged in to avenge an affront or to assert some right. Before active measures are taken the patriarch of the village is consulted and if he decides for war the *kūlt* or Bhil assembly—a peculiar shrill cry made by patting the mouth with the hand—is sounded or a drum is beaten which gathers together all the inhabitants of the *pāl*: male and female in an incredibly short space of time. Drinking is first indulged in and when sufficiently excited they rally forth with the women in front and on arrival at the opponents' village an encounter is soon brought about by means of a shower of stones and abusive language. When however the parties are actually opposed the women draw on one side and the fight

The assessment was in fact a farce. No means of enforcing payment from the then shifting population ever ready to fly beyond the border existed if in any season they found the British money rates press more heavily than the collections in land made by the neighbouring Native States. The collection of the revenue, in fact was, as the Settlement Officer of 1840 expresses it, "a mere yearly juggle between the Tahsil Officers and the people." In the sandy tracts to the west, another cause tended to cause fluctuations of revenue. The soil, though productive in good years, and especially after having been fallow for several years, is very easily exhausted. The settlers from Bikaner would at first plough up every acre, leaving not a corner of their allotment uncultivated. This would continue for a few years, until the land was exhausted, and then the Bagris would leave their villages and seek a new settlement elsewhere, sure of finding waste land on every side only waiting to be brought under cultivation. On this subject Mr. Brown wrote in 1840 thus.—"The usual fate of the Bhur tracts throughout Upper India is observable in this (Toshām) and the three other older established *parganas* of this class in this district (Srawm, Bahil, Hissir). The emigrants finding a soil which had lain fallow for very many years previously, and being encouraged by a succession of favourable seasons ploughed up every available *bagh*. The soil being easily exhaustible, began then to fail them, and the inhabitants to desert under the increasing pressure of the revenue demand, which desertion had rapidly increased, since new tracts of fresh land were thrown open to them by the gradual occupation of Agroha and Patehda."

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West of
the
Sutlej

(silver) or as a term of affection, *haura* or *hanri* (darling). The distinctively Bhil custom of branding male children on the wrist and forearm (without which mark an arrival at Bhagwān's house after death, the Bhil will be punished or refused admittance) takes place at any time from birth till twelve years of age. Some of the Bhils in Dūngarpur say that it makes the boy a good long-distance runner. On the first Holi festival after the birth, the maternal uncle brings a goat and some wine and clothes for the infant. The goat is killed and cooked, a morsel of meat and a sip of wine are given to the child, and the relations present share the rest of the repast. The parents also give a feast at this Holi and present clothes to their female relatives.

The law of
m m ge

The tribe though not absolutely so is considered as one endogamous group but those who live in the hills do not usually intermarry with those who reside in the plains, though this is not actually prohibited. On the other hand, the law of exogamy is strictly observed, i.e. a man must not marry within his own clan or *got* or within two degrees of his maternal and paternal relations nor is marriage permitted among persons believing in the same goddess known as the *gotra dei* but as a rule each clan or group has its own goddess.

Polygamy

The marriage of two or more sisters with the same person is permissible, as is polygamy generally. Indeed, the latter is not uncommon and is nearly always resorted to if the wife be barren, too ill to attend to housekeeping, or immoral.

Divorce

Divorces are allowed but are rare. A man wishing to divorce his wife must, in the presence of some of his tribesmen tear her *adrl* or head-covering breadthwise, loudly proclaiming his intentions. He must bind in the cloth so torn at least one rupee and the garment is then returned to the woman who carries it about as the charter of her new liberties. If, however, the cloth be torn lengthwise or the woman leave without a formal divorce, as described above, and take up with another man, the latter has to pay a fine to her husband. In some parts the custom is for the man to tear a piece off his own turban and hand it to his wife instead of tearing the latter's *adrl*. The woman apparently cannot dissolve the bond of marriage in this same facile fashion, but it is reported from Jodhpur that she can leave her husband if the latter fail to maintain her or is impotent, or is excommunicated or abjures Hinduism. Polyandry is prohibited.

Eligibility

Should an unbetrothed girl take a fancy to and run off with, some young man, her father and brothers as soon as they have found out where she has gone, attack and burn the seducer's house or if unable to do that burn any house in the village which may be handy. This is most probably resented and retaliated and the quarrel may be prolonged but sooner or later a *pranchajit* will be appointed to settle the dispute and will award compensation (never exceeding Rs. 100) to the girl's father. A hole is dug in the ground and filled with water. The girl's father and the man she eloped with each drop a stone into it and the incident is closed. Should however an unbetrothed girl refuse to elope when asked to do so the man will generally shout out in the village that he has taken so-and-so's daughter's hand, and will

HISAR DISTRICT.] *The parganawár assessment in 1840* [PART A.

time and on the *malguzár* areas:—

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Revenue
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ager

TAHAL	<i>O J pargana</i>	Modern assess- ment <i>circles</i>	Incidence per acre	Incidence per acre and <i>guzars</i>
			R a s p	R a s p.
Bhawal	{	Bahál ..	0 4 6	.
		Amrala ..	0 5 4	
		Bagar Western Haryana	0 6 8	..
Hansl	{	Haryana ..	0 2 4	..
		Canal ..	2 10	.
Hazar	{	S Bagar ..	0 5 0	0 3 1
		S Bagar and Haryana	0 6 2	0 3 2
		Canal ...	2 13 5	
Bawal	{	Haryana ..	0 2 2	0 2 10
Bawal	{	Water ..	0 1 4	0 1 7
		Bagar and Hec l ...		0 2 1

Hissar District] *The pargana-wise assessment in 1840* [PART A.

contrast to the Hānsi Tahsil; and the balances amounted only to one third of the demand.

CHAP. III. C.

Land Revenue
The pargana-
wise assessment
in 1840

Average demand for 16 years prior to 1840	Average collections for this period	Average demand for 10 years prior to 1840	Average collections for this period	Average demand for 5 years prior to 1840	Average collections for this period
Rs.	Ps.	Rs.	Ps.	Ps.	Rs.
27,700	20,216	10,116	18,671	20,193	19,200

Having regard to the progressive nature of the tract Mr. Brown assessed the revenue at 22 per cent. below the average demand of the past 5 years, but 25 per cent. over the collections of the past 10 years.

Of the Fatehābād pargana, corresponding to the present Bāgar circle of Fatehābād Mr. Brown wrote that it consisted of the lightest quality of *bhū* or loose sand, but the revenue demand of former settlements had fallen far short of the rapid increase in population and in cultivation and was felt as a very moderate demand. Mr. Brown, while taking into consideration the probable deterioration of soil in a *bhū* or Bāgar tract, raised the new demand to 4 per cent. over the demand of the previous 5 years and to 45 per cent. over the collections of the previous 10 years, and he considered that this demand still left the tract underassessed with reference to its capabilities, and the certainty of their being speedily taken advantage of.

On the morning of this day the ceremony of the *arad* begins and lasts a considerable time. The *bhopa* or witch finder takes his seat on a wooden platform and places near him a big earthen pot with a brass dish over its mouth. A couple of Bhil beat the dish with drum sticks and sing funeral dirges, and the spirit of the deceased is supposed to enter the heart of the *bhopa* and through him to demand whatever it may want. Should the man have died a natural death, the spirit will call for milk &c. etc., and will repeat the words spoken just before death. Whatever is demanded is at once supplied to the *bhopa* who smells the article given and puts it down by his side. If the death was a violent one, a gun or a bow and arrows will be called for and the *bhopa* works himself up into a great state of excitement, going through the motions of firing, shouting the war-cry and the like. Subsequently the spirits of the deceased's ancestors are supposed to appear and the same ceremonies are gone through with them.

In the evening it is the *Jogi's* turn. He receives a few seers of flour on the top of which he places a brass image of a horse with an arrow and a small copper coin in front. Having tied a piece of string round the horse's neck, he calls out the names of the deceased's ancestors and signifies to the heir that now is the time for him to give alms to their memory. The appeal is generally responded to and a cow is given to the *Jogi* who is directed to provide the deceased with food. The *Jogi* then cooks some rice and milk and pours it into a hole in the ground and, having added a gowful of liquor and a copper coin, fills up the hole again. Other mystic rites follow and the ceremonies end with the usual hard drinking. On the following day the relatives of the deceased give a feast to the village, each member contributing something. The honour of providing a buffalo belongs to the deceased's son in law or failing him, the brother in law or brother.

A Bhil when dying can call his family about him and tell them how he wishes to dispose of his property. If he fail to do this, his wife and eldest son, provided they are on good terms, are joint heirs and support the other dependent members of the family. But if they are not on good terms, the widow inherits everything on the same conditions. In default of a wife or son a brother succeeds and so on in the male line. The daughters and other female relatives inherit only such property as is specially willed to them.

[J. Tod *Annals and antiquities of Rājasthan* London 1829 72. J. Malcolm *Memoir of Central India* London 1839. J. Tod *Travels in Western India* London 1839. *Cities of Marwar* Jodhpur 1894. A. C. Lyall *Asiatic Studies* London 1899. *Phyptina Census Report* Lucknow 1901 and *Census of India* 1901 Vol. I Part I Calcutta, 1902.]

HISSAR DISTRICT.] Land Revenue. Transferred Village. [PART A.

(14) of the Bhiwáni villages and the 6 Hānsi villages, in all ^{CHAP. III. C.} 19 (now 20 estates) were settled by Mr. Mills in the settle- ^{Land} ment of the Rohtak District in 1840 for a period of 30 ^{Revenue} years up to 1870. ^{Transferred} village.

In the Rohtak villages there had been four settlements prior to that in 1840. The highest demands for the 13 Bhiwáni villages had been as follows.—

				Rs.
First Settlement	...	1815-24	22,447	
2nd do	...	1825-29	16,311	
3rd do.	...	1830-34	16,349	
4th do	...	1835-39	17,165	

Mr. Mills' first assessment for these villages was Rs. 15,075, but this he subsequently reduced to Rs. 9,991. The six villages which subsequently went to Tahsil Hānsi were assessed at the same time at Rs. 3,714, making a total of Rs. 13,705 for the 19 Rohtak villages (now 20 estates) settled by Mr. Mills. The other five Bhiwáni villages (now 8 estates) transferred in 1861 from Rohtak had been confiscated from the Nawāb of Jhajjar in 1857 and had been summarily settled for a period to expire in 1870 with the settlement of the adjoining villages effected by Mr. Mills.

The Nāh circles of the Barwāla and Fatehābād Tahsils ^{the Nāh circles} (now the single Fatehābād Tahsil) could not be settled in 1840 by Mr. Brown together with the rest of the district because of the uncertainty of the boundary line between the Hārāna tract and the Patāla State, and also because Government wished to have the Ghaggar villages under observation for some years prior to granting them a settlement for a long period. The history of the boundary dispute which was not finally settled until 1856 has been given in a previous chapter of this work. Up to 1850 the revenue of the Koldi or Lārdi villages was collected on short summary settlements made by Mr. Brown, Mr. Macleod, and Mr. Dumerque; and the Sotar villages which were subject to the Ghaggar State were under the management of the Nāh, their revenue was shown in the rest roll at a fixed sum which was never fully collected.

The rates used from year to year in the district demanded varied from Rs. 12.6 to Rs. 25.6 per acre, the latter being considered the customary or normal rate. The demand

HISSAR DISTRICT] *Settlements of 1840 and 1852.* [PART A.

There is not much information as to how the above settlements worked. Between 1840 and 1863, the date of the First Revised Settlement, 68 villages changed hands in Tahsils Hissár, Hānsi, Fatchábád and Barwála; but of these 47 villages in the Nāh tract, 25 Sotar and 22 Bárāni were sold between 1840 and 1860, either voluntarily or on decrees of court, or for balances of land revenue. These sales were, however, mostly the result of the famine of 1850-51 and cannot be ascribed to the settlement of 1852.

CHAP III, C.
Land Revenue -
Working of
settlements of
1840 and 1852.

No villages were sold in Tahsils Hānsi and Hissár for balance and only 12 villages changed hands in these tahsils. In Barwála and Fatchábád nine villages were sold for balance or other causes.

The only remissions granted during the currency of Mr. Brown's settlement amounted to Rs. 9,926 in 25 villages, mostly in the Hariāna tract.

The period of the settlements effected by Messrs. Brown and Dumergue expired in 1860. Before that date various kinds of adversities appear to have befallen the district. And after the mutiny the impression appears to have been that the demand should be reduced. Before 1860 an enquiry was made into the circumstances of villages, the revenue of which appeared to call for immediate reduction. The enquiry was conducted by General Van Courtlandt, the Collector.

Summary
Settlement
1860 &c.

The result was that the assessment was increased by Rs. 2,928 in 17 villages and decreased by Rs. 10,003 in 12 villages. And the Summary Settlement thus effected remained in force till 1863, thus filling the interval between the expiration of the First Regular Settlement and the completion of the First Revised Settlement.

The following table gives more details of the alterations made in the Summary Settlement:—

Hissar District.] *First Revised Settlement of 1862-63.* [PART A.

With the exception of 24 villages, now 28 estates, transferred from the Rohtak District in 1861 already referred to above, of which 22 from the present Eastern Haryana circle of the Bhiwani Tahsil and 6 are in the Eastern Haryana circle of the Hansi Tahsil, and of the Budhlāda *thaga* transferred to this district from Karnāl in 1889, the whole of the tract included in the four southern tahsils of the district was settled by Munshi Amin Chand in 1862-63. A variety of causes most prominent, among which was the destruction of records in the mutiny, tended to complicate the settlement proceedings, but the whole was completed and reported in 1864 when sanction was solicited for the assessment made for a period of 30 years from Kharif 1863.

CHAP III. C.
Land
Revenue
First Revised
Settlement

After further correspondence final orders were issued in 1872, sanctioning the assessments for a period of 20 years only from Kharif 1863.

The following extract from Mr. Anderson's final report of the recent settlement of the four southern tahsils of the district clearly explains the basis and detailed results of Amin Chand's settlement. "He (the Settlement Officer) divided the district into three circles, Haryana, Bagar and Nāh, and these large divisions and names have been retained in the present assessment, though it has been found convenient to subdivide them and treat the subdivision as circles. His revenue rates were based on the rent rates prevailing in the *zamindari* villages of the Sinner family for land sown, from which he deducted one fourth for cesses and bad seasons, and half of the balance was the revenue rate. He did not fix rates for different soils, though a record was made of soils, but he subdivided his circles into classes and fixed rates for each class. He made the same deduction for the uncertainty in the supply of canal water and in the inundations on the Ghaggar, and a deduction of one half

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HISSAR DISTRICT] *The Second Revised Settlement, 1887.* [PART A.

The period of Amin Chand's settlement expired in 1883, but the assessments were allowed to run on till the new assessment which was in contemplation could be effected. The Second Revised Settlement of the present four southern tahsils of the district was commenced in April 1887 and it embraced the whole area of these tahsils with the exception of the Budhlāda *idga*. The basis and results of the new assessment have been fully described in the Settlement Report, and nothing more than a summary of the main points either can or will be attempted here.

CHAP III. C
Land
Revenue
The Second
Revised Settlement

The theoretical standard of assessment which has been adopted is that the half net assets of land, in other words half the share of the gross produce ordinarily receivable by the landlord whether in money or kind, represent the State share of the produce, but in practice it has been found impossible to work up to this standard.

Standard of
Assessment.

The two main facts upon which the assessment has been based are an increase in the area cultivated and a rise in the cash rents paid by tenants-at-will.

The increase in cultivation can be gathered from the following figures :—

Tahsil.	Cultivation.	
	1863.	1890
Bhuwāni 	100	103
Hāni 	100	128
Hindār 	100	137
Fatehabād 	100	174
Total		100 134